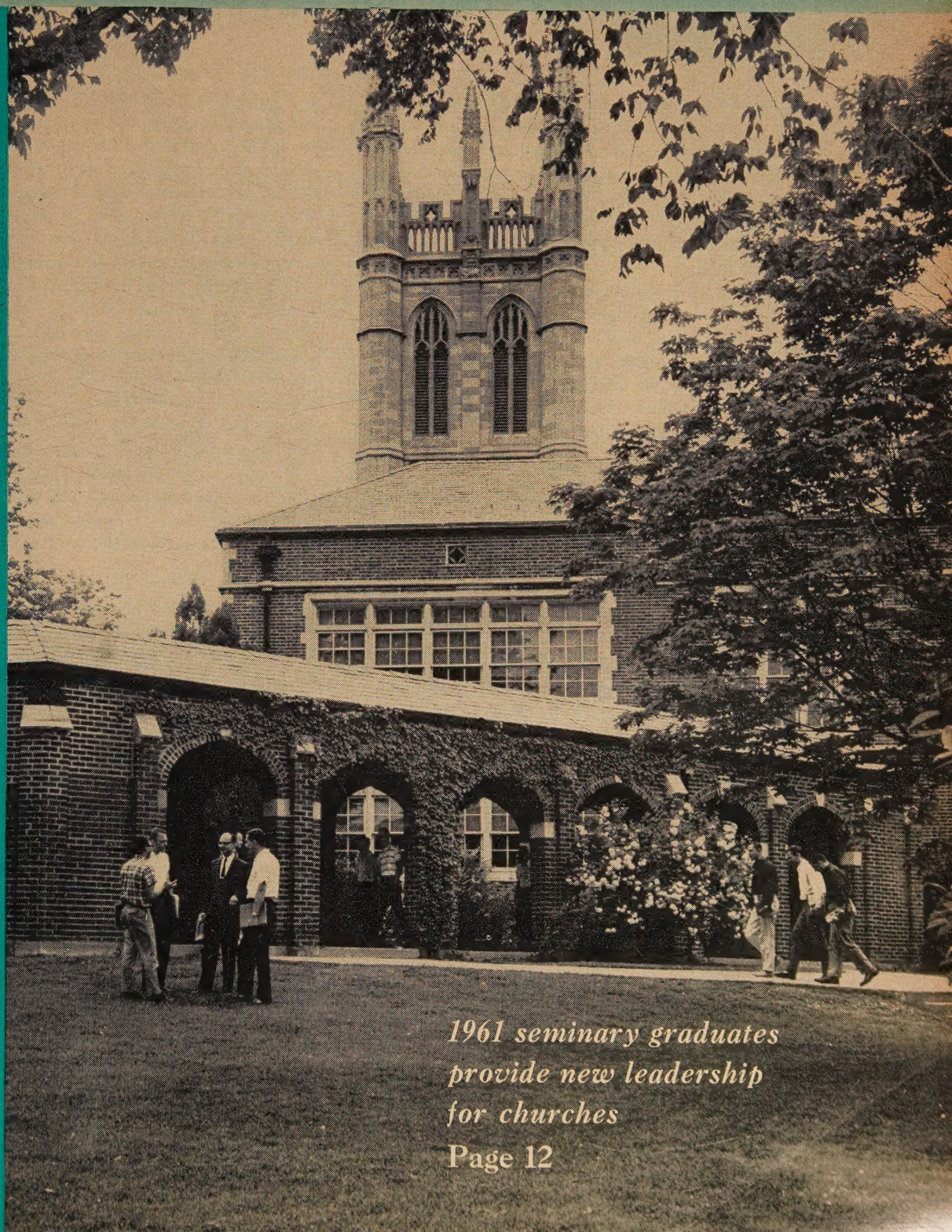
UNITED CHURCH HERALD

VOL. 4, NO. 13 JUNE 29, 1961



WORLD CHALLENGES WE MUST FACE
Richard M. Fagley

1961 seminary graduates provide new leadership for churches
Page 12

FROM THE CO-PRESIDENTS' VIEWPOINT

THE NEW versions have let bright light in on many words and verses of the New Testament. The Phillips translation is no exception. Consider its description of the two men of Emmaus. The familiar versions have permitted the attention of most of us to rest mainly on the discovery that their visitor was in fact one whom he could not be. He was Jesus, the crucified.

"And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"

Real Climax

The Phillips translation projects this climactic experience forward to what probably is the real climax of the whole story: "And they got to their feet without delay and turned back to Jerusalem. There they found the eleven and their friends all together, full of the news—'The Lord is really risen—he has appeared to Simon now!' "

The news was that "The Lord is risen indeed." No committees, no brief cases, no reference books, no public relations advance agents were needed. Already they were in Jerusalem where the great decisions of the day were being made. The eleven and their friends were "full of the news."

The point is not that there is anything antithetical between organization and possession of the gospel. It is that they are not synonymous. Not inevitably do they go together. The men from Emmaus could have gone back to Jerusalem with drawings of their unexpected guest. They could have carried depositions from servants who served the risen Lord at their house. They could have gone dutifully to report this strange experience as a skeptical man might report a flying saucer to the police. Better than any or all of these, they went themselves full of the news.

It is presumed that the proposed Constitution will soon be declared in force and that the United Church of Christ will become a reality. All manners of organizational adventures and enterprises will follow. Wise men and women have applied their experience and best judgment to make provision for boards and councils and committees and commissions. These will harness the time and energies and abilities of many hundreds of people. They promptly will "go off to Jerusalems" in practically every part of the world to tell the news. Those who cannot personally make the trips will subsidize the journeys with interest and prayers and funds.

The "structures" of the United Church have been carefully put together. The organization will work. There is little question about that. It will succeed in sending people into situations where the great decisions of the day are being made. That is to say, they will get into our homes and churches and associations and conferences and schools as well as in national social, economic and political groups.

We may be confident that they will go with full brief cases, depositions, pictures and even libraries. But the very thing of which we must be most sure is that they will go "full of the news."

Distinguishing Marks

As the United Church of Christ comes into its constitutional life many are asking what kind of an image it is going to project upon the world. Many are asking what are the marks that do and should characterize the United Church. What should, and indeed may, characterize and distinguish the United Church is the evidence that it is "full of the news."

A society that knows how to hurl a man into outer space and to return him safely echoes the words of America's first astronaut: "Man, what a ride!" But its appetite for more news is thereby only whetted. Now it is waiting for really big news. The world is tensed to hear reliable, intelligent news of God incarnate in man. And that is the news we have.

Not more than other parts of Christ's church, to be sure, but please God, let the image of the United Church be that of a fellowship of people who have news, good news, big news, saving news, and who themselves are "full of the news."

Fred Hoskins

Dr. Hoskins is minister and secretary of the General Council of Congregational Christian churches and co-president of the United Church of Christ.

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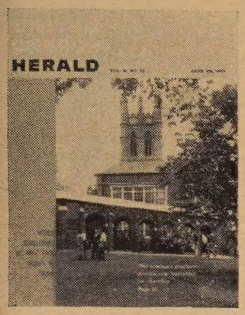

COVER STORY: *United Church Herald* pays homage in this issue to our seminaries for their service to the Christian community. We salute the young men and women of our E and R and CC churches who graduated in recent weeks from these Christian seminaries. We also pray God's blessing on their ministries.

Our cover is graced by a photograph of Eden Theological Seminary in Webster Groves, a suburb of St. Louis, Mo. The seminary was founded in 1850 by the *Evangelischer Kirchenverein des Westens* and is supported by the Evangelical and Reformed Church. It is governed by a board of directors of twelve members, eight of whom are elected by the General Synod. Photo by courtesy of Eden Theological Seminary.

CO-EDITORS

Theodore C. Braun
1720 Chouteau Ave., St. Louis

Andrew Vance McCracken
297 Park Ave. S., New York

ASSISTANT EDITOR
Frances S. Smith

EDITORIAL ASSISTANTS
Emily R. Johnson • Sara Kinne

DIRECTOR OF PROMOTION, ADVERTISING, CIRCULATION
J. Martin Bailey
1720 Chouteau Ave., St. Louis 3, Mo.

Mildred Chace Pearl S. Hemingway Mareta F. Kahlenberg
297 Park Avenue South, New York 10, N. Y.

Emily C. Lester
Special correspondent on lay activities. 906 Chestnut St., High Point, N. C.

FROM THE CO-PRESIDENTS' VIEWPOINT ..... *FRED HOSKINS* 2
WORLD CHALLENGES WE MUST FACE ..... *RICHARD M. FAGLEY* 4
"OLD FIRST" WELCOMES DELEGATES TO PHILADELPHIA MEETINGS ..... *THEODORE C. BRAUN* 6
EDITORIALS 7
THE ROLE OF THE MINISTER IN CONTEMPORARY SOCIETY ..... *TRUMAN B. DOUGLASS* 8
WOULD YOU WANT YOUR SON TO BECOME A MINISTER? ..... *WILLIAM E. JACOBS* 10
WHY I HAVE DECIDED TO BECOME A MINISTER ..... *H. LYNN JONDAHL* 10
1961 SEMINARY GRADUATES PROVIDE NEW LEADERSHIP FOR CHURCHES ..... *NATHANAEL M. GUPTILL* 12
IN HIS IMAGE ..... *FREDERICK W. SCHROEDER* 16
PROGRESS REPORT ON CC CHRISTIAN HIGHER EDUCATION FUND ..... *LAWRENCE L. DURGIN* 17
LETTERS 18
CHURCH WOMEN AID PROJECTS IN AFRICA AND ALASKA ..... *ELSA KRUUSE* 19
BY THE SHORE OF THE SEA OF GALILEE ..... *G. W. SCOTT BLAIR* 20
E AND R-CC YOUNG PEOPLE DISCUSS CHRISTIAN VOCATIONS ..... *ERVINE P. INGLIS* 22
WOMEN OF SOUTHERN PROVINCE CONDUCT FIRST WORKSHOP ..... *EMILY C. LESTER* 23
NEWS WITHIN THE UNITED CHURCH OF CHRIST 24
CONVERSATION WITH AN INCHWORM ..... *MARY JEAN IRION* 28
OBITUARIES 29
REPORT OF VOTING ON UNITED CHURCH CONSTITUTION 33
HOW TO USE THIS ISSUE 33
THE RECORD 36

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RICHARD M. FAGLEY

World Challenges

HISTORY, like duty, is a stern daughter of the voice of God. When men fail to heed the claims of justice and brotherhood in their social relations, despite the injunctions of Holy Writ and their own consciences, they find that the moral laws of God are not mocked with impunity. The social calamities and dangers that ensue contain both elements of judgment and elements of warning to reinforce the neglected claims.

Lord of History

As the churches look to the world challenges of the Nineteen Sixties and their own role in trying to meet them, surely a principal responsibility is to be found in recapturing and conveying a theological understanding of history. If we are to help our own and other peoples arrive at a correct appreciation of events, we must struggle to escape the shallow secularism that overlays our culture—not to mention aberrations such as situation ethics and other forms of moral relativism.

Through a renewed sense that the Almighty is the active lord of history and that he speaks to man through history, churchmen can contribute to what is most important: a more profound framework of understanding and action. Truly, in this as in other areas, "the fear of the Lord is the beginning of wisdom."

If Christians are to discern the elements of divine judgment and commandment in contemporary trends, we must become more sensitive to the signs of the times than ever before. For the by-products of industrialization, such as rapid communication and movement, are constantly accelerating the pace of social change. For example, the tempo of national revolutions has exceeded all expectations. In less than two decades countries with a combined population of some 900 million people have been launched on the stormy seas of statehood. It is particularly difficult for people in an affluent society, with a predisposition for the *status quo,* to be alert to the meaning of rapid social change. We tend in any case to respond to yesterday's challenge rather than that of today. And if our response to the claims of tomorrow is to be at all worthy, we need to sharpen our insights into the ferments that move societies long stagnant. Here the missionary movement, if properly seen as a two-way relationship, and the encounters of the ecumenical movement as a whole should be of great help.

Let us look at three of the major international challenges of the present decade to note possible other points at which churchmen can bring a constructive influence: the struggle of the developing countries, the problem of world security, the need for adequate international institutions.

Biggest Obstacles

As church people, we cannot assert any special competence in regard to the technical aspects of these problems. But it is right and needful for us to try to bring some of the principles rooted in our faith to bear on these issues in a relevant way. For the biggest obstacles to solutions are not technical—they lie in the pride and fears of nations, and in apathy and callousness in the hearts of men.

Compared with past efforts to share skills and resources with those less fortunate, the undertakings of the past decade to provide international assistance to the low-income societies of Asia, Africa and Latin America constitute perhaps the brightest chapter in the postwar story. The fact remains, however—as some of us following work in this field have stated repeatedly—that the combined effort is by no means commensurate with the need. In certain countries like Mexico and Puerto Rico significant advances have been made. But in a far larger number of critically situated countries, particularly in Asia, the struggle to achieve economic and social development plus higher standards of living, within the framework of a free society, has not been going well at all.

Critical Challenge

Many good battles have been fought but thus far the war is being lost. New census figures for India and Pakistan, for example, show that the challenge is considerably greater than most plans have anticipated.

There are a number of factors behind the judgment that the challenge of development is generally more critical than it was a decade ago. Several of these were pointed out indirectly in the 1958 statement commended by the World Council's Central Committee on "Christian concerns in economic and social development." There is lack of balance in development programs: effective public-health programs are not matched by efforts of comparable effectiveness in agricultural or industrial development, education or family planning. There is no adequate correlation of assistance, most of which is extended for reasons of prestige by individual governments.

I am told that one South Asian country was approached by more than sixty separate aid programs. A combination of bilateral and multilateral assistance

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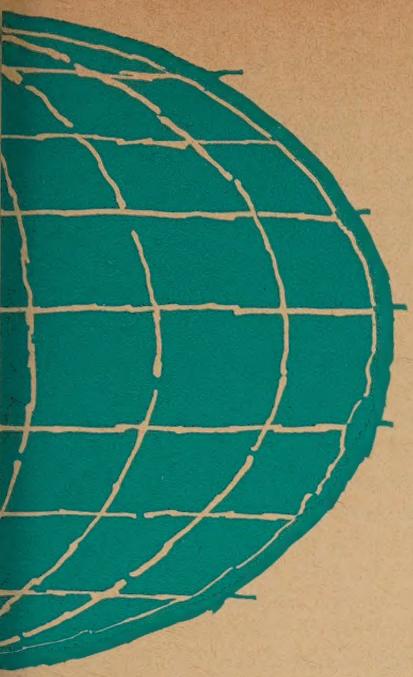
Dr. Fagley is executive secretary of the Commission of the Churches on International Affairs of the World Council of Churches and the International Missionary Council.



We Must Face

makes sense, but only if it is a combination, a concerted and rational approach to governments that are normally underdeveloped in public administration. Private investment has not proved very venturesome. Public investment has tended to neglect the essential infrastructure—the schools and roads and so forth, which are not immediately profitable but are basic to a development strategy.

Other factors could be cited. But beneath the various weaknesses in international assistance is the fundamental weakness: the lack of a sufficiently bold and imaginative and dedicated approach to the problem. "Foreign aid" is widely regarded as a form of charity or measure of public relations rather than a demand of justice and human solidarity.

Economic Assistance

The World Council statement of 1958 said that the situation would become much more hopeful if at least one per cent of national income (about twice the current level) were devoted to this task. The U.N. General Assembly endorsed the principle at its latest session. But this short-range target may already be out of date. A more costly approach may now be required for hope of success, for delay in meeting a challenge also has its price.

What do the churches have to say in this critical area? Church leaders have repeatedly testified on behalf of more generous economic assistance but one does not sense any crusading spirit in the parishes behind them. Is not the concern for something better than the bargain-basement approach to foreign aid linked with the Christian understanding of the ambiguity of materialism? As Nicolas Berdyaev said: Bread for oneself is materialism, while bread for another is idealism. Our gospel teaches a positive concern for the material needs of men, inculcates a sense of stewardship for God's good gifts and warns against any attachment to material possessions beyond what is needed to support the more fundamental aspects of life. Is not this gospel extremely relevant to our situation? Is not the crass materialism of our fat and complacent society the main obstacle to a more worthy approach to the developing countries, and is not an attack on this obstacle a prime duty of our churches?

Deeper Issues

If we look at another problem of transcendent importance—the challenge of world security in this atomic-and-missile age—we find similarly some of the deeper issues laid on the doorstep of the churches. The task of finding something better than the highly dangerous balance of terror, which strains the nerves and resources of the nations in its feverish development, seems virtually hopeless from a secular perspective. There are technical possibilities for mutual disarmament with fairly trustworthy qualities, but the time elapsed since the beginning of the atomic era and the growing membership of the "atomic club" make any wholly foolproof system increasingly impossible.

Even the frustrating search for the A in the alphabet, such as a verified ban on nuclear tests, comes up against Western suspicions of Soviet intentions unless an agreement is subject to reliable inspection, and Soviet suspicions of Western intentions in possible misuse of an inspection mechanism. Also, unstable conditions in the divided countries and those caught in revolutionary change tempt both sides to use military or paramilitary force for their own advantage—or at least to exclude the other side. The lack of adequate machinery for peaceful settlement and change, as the Commission of the Churches on International Affairs has pointed out since 1955, is part of the obstacle to genuine disarmament.

Churches' Contribution

The churches can contribute at a number of points in the struggle for such disarmament within a world security system. With faith in the possibility of new beginnings, they can help to sustain the patient and persistent negotiations seeking a way forward. With a dynamic and creative concept of peace, they can undergird positive efforts to build up areas of economic, social and political health, thus enhancing the foundations of a general security system.

Most of all perhaps, seeing the *civitas terrena* and its essential insecurity from the perspective of the *Civitas Dei*, they can contribute to a public willingness to accept risks—not foolish, sentimental risks but hard-headed and calculated risks—without which no workable disarmament system can now succeed, any more than the present uneasy balance of terror can be maintained peacefully without an acceptance of risks.

The third world challenge is the necessity for more adequate international institutions, which in the context of today means principally the continued growth and evolution of the United Nations. As the nations become increasingly interdependent they need effective common agencies to do for them what they cannot do for themselves, such as concerting their efforts for positive ends and curbing the dangerous aspects of their respective nationalisms. There are signs of growth at both the regional and world levels. But against these hopeful

(Continued on page 35)

THEODORE C. BRAUN

"Old First" welcomes delegates to Philadelphia meetings

Old First Church, as it is affectionately known in the Philadelphia area, was the first congregation organized among the Germans of Reformed faith who came to Philadelphia in considerable numbers during the early decades of the eighteenth century. They were refugees from the Palatinate, which had been ravaged by wars and by persecution under a line of Roman Catholic princes, and they had come to Penn's Colony in the New World seeking religious freedom and a chance to wrest a living from the wilderness.

Although antedated by four congregations established outside the city three years earlier, First Church is sometimes referred to as the "mother church" of the former Reformed Church in the United States because of the fact that in its quaint hexagonal sanctuary the scattered churches in eastern Pennsylvania were first organized into a coetus—the Latin word for "meeting" or "assemblage," which was used to designate a subordinate unit affiliated with the Reformed Church in Holland through which the colonial churches received supervision and some financial support.

Four ministers—John Philip Boehm, sometimes referred to as the "founder" of the Reformed Church in the United States; George Michael Weiss, the founder of First Church in 1727; John Bartholomew Rieger, who came to Pennsylvania with a group of colonists in 1731; and Michael Schlatter, who was primarily responsible for organizing the coetus—together with twenty-eight elders from twelve of the thirteen existing congregations participated in the organization meeting.

Parent Body

The coetus continued to be the center of all religious activity among the Reformed Germans in Pennsylvania until 1793. In that year, following the example of the colonies in declaring their independence from European control, the church declared its independence from the church in Holland and became a synod of the German Reformed Church in the United States, one of the parent bodies of the Evangelical and Reformed Church.

First Church has other "firsts" to its credit. In 1786 the Hallelujah Chorus from Handel's "Messiah" was sung there for the first time in the New World. It is still sung annually by the choir. The Sunday church school of First Church, organized in 1806, is thought to be the oldest in the denomination.

The charter under which First Church still operates was signed by John Pen in 1765. During the War of Indepen ence, when the gifted and fervent patri Dr. Caspar Dietrich Weyberg was min ister, the British seized the church an used it as a hospital for wounded so diers. On February 22, 1800, the city c Philadelphia held within its sanctuar the official memorial service for Georg Washington.

The buildings and locations of Firs Church are typical of those of many big city churches. A frame house near th Delaware River, in the heart of the ol city, was the first house of worship. Ther followed a succession of three building on another downtown site, each large and more pretentious than its predeces sor. In 1882 the crowded commercial ism of the old area prompted the con gregation to erect a fourth edifice in a residential section of the city, and thirty-three years later the present beautiful and functional church plant was built in West Philadelphia. A careful analysis of the membership made a few years ago revealed that a surprisingly large percentage still lived within a one-mile radius of the church.

Among the twenty-five ministers who have served this congregation through its 234-year history have been many preachers of distinction. In addition to those named above there were such men as William Hendel, who was chairman of a committee that sponsored the publication of a new hymnal in 1797; Dr. Samuel Helffenstein, who gave valuable leadership to the denomination; Dr. J. H.A. Bomberger, who later became president of Ursinus College at Collegeville, Pa.; and Dr. Gerard H. Gebhardt, who later became a field secretary for the Board of International Missions. For the past year or more Dr. Charles E. Schaeffer, who was executive secretary of the Board of Home Missions of the former Reformed Church in the United States for more than a quarter century, has been serving the church as supply pastor. The Rev. Walter M. Trogler is the newly installed pastor.

Having served the City of Brotherly Love when it had a population of only 12,000, First Church continues to be a vigorous and cooperative congregation in the present city of two million people. Through the years its ecumenical and missionary zeal has found expression in the support of an overseas missionary and in active participation in denominational and interdenominational projects that challenge its cooperation.

Photo by Gamble Brothers, Philadelphia, Pa.

A Signal Opportunity

OUR personal response to the announcement that in January Dr. Fred Hoskins will become Professor of the Parish Ministry at Chicago Theological Seminary is a mixture of pride and regret. His retirement as minister and secretary of our CC General Council, an office he has done so much to enhance, and as co-president of the United Church of Christ cannot fail to cause concern. Fred Hoskins has given to our churches in a time of desperate need the intimately healing touch of pastoral understanding. He is an exceptionally brotherly man, of consistently liberal orientation, unassuming in demeanor yet positive and persuasively convincing. As our fellowship has marched unflaggingly forward in these years, Dr. Hoskins has brought to all echelons and relations what cannot better be described than the "quality of humanity" and a profound understanding of the church from parish to parish. Here Dr. Hoskins has excelled. He has also given to both offices a competency in executive functions, a capacity for practical idealism and the deep resources of spirit we have required. We find in his call to Chicago Theological Seminary, however, deep satisfaction since we realize how signal an opportunity it is. We wish Dr. Hoskins Godspeed.

Our Era Is Not a Dead End

IT WAS indeed a "somber" experience to have the President remind us that we face a continuing crisis in this decade. We live in an era without parallel in world history —a period of fateful decisions and increasing uncertainties. But although the way ahead may be tortuous, it is not a dead end, the President seemed to say. The inevitability of a catastrophic war, in other words, is a fatal illusion. We are confronted by an either-or choice. Either we control nuclear armaments, reduce existing stockpiles, set up an effective inspection system and limit the use of outer space for peaceful purposes—or we accept the certainty of colossal disaster. The world situation, it appears to us, can be improved no little by the healing influence of intelligent good will but good will alone, no matter how intelligent, has not always proved sufficient for life's most importunate demands. The power to command respect and to exert strong leadership is also required. For that reason, therefore, it behooves the people of the United States to prepare themselves economically, intellectually and spiritually for the exigencies ahead. Only thus may the future be kept open and the United States be given an opportunity to gird itself with unexampled strength and imagination to the end that our age be not the threshold of total destruction but an era instead of peace and progress. The way ahead is exceedingly difficult but it is still open. In this connection, we recommend that you read Dr. Fagley's cogent article beginning on page 4.

"Equal Time with Cowboys"

IN BOLD and unprecedented language, five of New York State's largest school boards voted on June 2 to press for prime-time television. They demand "equal time with the cowboys" at prime hours of the day. The proposed programs, the boards' representatives declare, would be concerned with human relations, principles of democracy and the problems of education. We applaud this imaginative demand for higher television standards. It is precisely what Newton N. Minow, new chairman of the Federal Communications Commission, means in his indictment of much of television as "a vast wasteland of violence, blood and thunder, sadism, mayhem, murder, gangsters, cartoons and endless commercials." No average viewer, of course, wants his television screen monopolized by crises and problems. There are welcome spots on TV for a Bob Hope and a Dinah Shore. But with the magnitude of today's problems, it is not in the public interest for all media of mass communications to present a one-dimensional and oversimplified view of life today. The contest for viewers and readers must not lead to the debasement of good taste and high standards. TV and indeed all forms of mass communication must attempt to match the bigness and new dimensions of our times and "to comprehend with all the saints what is the breadth and length and height and depth" of our destiny-packed era. This we have a right to demand. And we support Mr. Minow in his determination to upgrade the quality of TV programs.

A Prophetic Role to Play

ACTION by the delegates to the Third General Synod in Philadelphia will constitute a proclamation of our oneness within the *Una Sancta* to which each faithful Christian essentially belongs and toward the earthly consummation of which most separated Christian bodies professedly aspire. Although the United Church of Christ has appeared for some time to be a going concern and a living reality, the final legal steps in its formation will be taken on Independence Day when the Constitution—approved by some 3,500 CC churches and thirty-two E and R synods as an expression of their unity in life and mission—will be declared in force. It is our fervent prayer that, turning our backs on all acrid tensions, the United Church of Christ will proceed to get on at once with its true mission and move forward toward goals beyond even our immediate vision. Our churches, existing in an affluent American society, have a prophetic role to play in a world of stark need. Beginning in Philadelphia on Independence Day in our interdependent world, let us display the intellectual acumen, the churchmanly vision, the spiritual sensitivity required to further the cause of freedom, to promote world peace and to guarantee justice for all. avm

The role of the minist

A FRIEND of mine who has made himself expert at understanding various types of organizations recently remarked to me that the most fertile source of misunderstanding and tension in the life of the Protestant churches is what he called the "confused image" of the ministry. Who is the minister? What is he supposed to be doing as he carries on his ministry? What are the tasks and responsibilities that ought to be given priority as he plans the expenditure of his time and energy?

Very often the minister has one set of answers to these questions while the people of his congregation have another. These differences are too infrequently brought into the open and discussed. The resultant misunderstanding may have two types of consequences. On the one hand, the minister may be doing what he thinks he ought to be doing in fulfillment of his own conception of the role of the minister, but in doing this he may be failing to meet the expectations of his people because they have a different conception of the minister's job. Or the minister may be striving to meet the expectations of his people, and because he has a different view of his calling he may be experiencing a great deal of personal frustration and defeat.

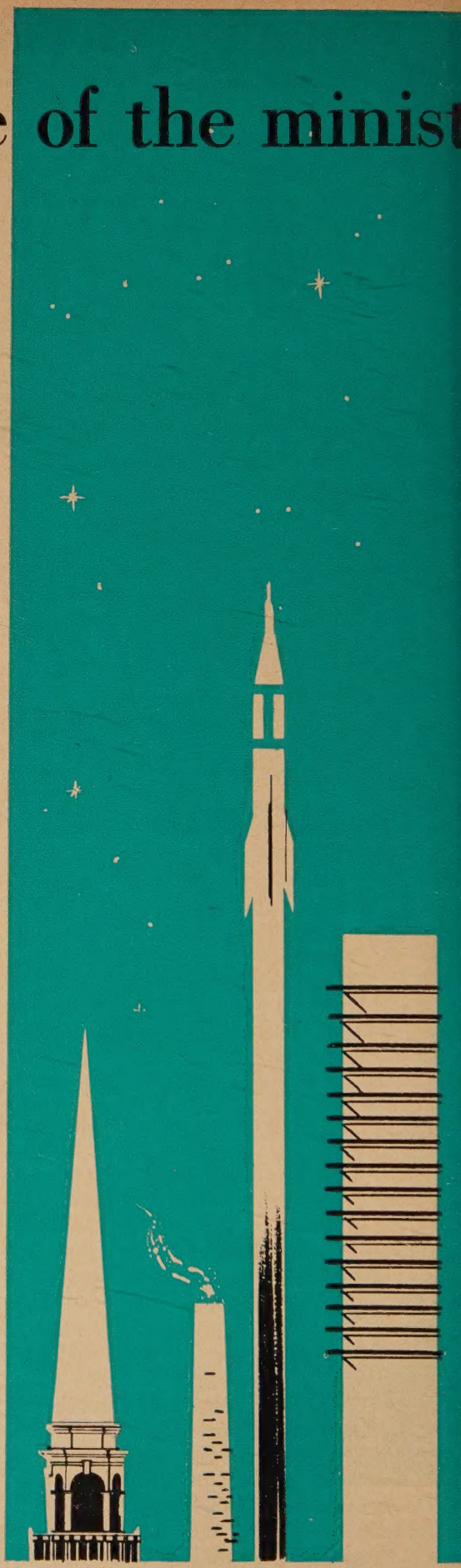
Doubtless a certain amount of tension in this realm is inevitable. Because all of us have our share of original sin we tend to appraise the effectiveness of a minister by what he has done for us. Have his sermons been addressed to my needs? Has the church school under his administration held the interest and loyalty of my children? Has he been a good pastor to my family and made a sufficient number of visits to my home?

A good deal of misunderstanding in this realm is unnecessary, however, and is due to a failure to think with sufficient care about the role of the minister. One difficulty in trying to get hold of this problem is the fact that there is no such thing as the ministry in the abstract. It is always a ministry in a particular place and time—a ministry to a particular people and to a particular community.

About a year ago I stood in the pulpit of the Congregational church in the little village of Kalaupapa, Hawaii. The members of my congregation, except for a half-dozen attendants, were all lepers—or, in the preferred medical terminology, victims of Hansen's disease. How does one serve as a minister of Christ to people in this dismaying, dead-end situation?

It was obviously not the place for the exhortations that are the stock in trade of most Protestant preaching—the urgings to moral effort, the clarion calls to social action, the summonses to assume a responsible role in the economic and political life of our time. How was one to be a vehicle of the gospel to people in this particular situation?

A few weeks later I was in another pulpit in a small town in the State of Alabama. The occasion was a conference of representatives of the Congregational Christian churches in that area. During the day I had been in conversation with a good many of the delegates. They were greatly disturbed by the "sit-in" demonstrations against racial segregation in which students and other groups had been involved. On the day's program had been scheduled a report from a special committee appointed to recommend steps toward integration in the work of the churches, but the business committee decided that



contemporary society

the disturbed atmosphere should not be disturbed any further by a report from this committee. In this situation I was asked to preach to the conference. How does one become a vehicle of the gospel in these circumstances?

I cite these two instances to indicate how difficult it is to define the role of the minister abstractly or *in vacuo*. Always he is minister of a particular church, to a particular people, in a particular place and time.

Common Responsibilities

Are there, nevertheless, some responsibilities and functions of the minister that are common to all settings and circumstances? I believe there are.

(1) *The minister is called to be, in the fullest sense, a contemporary man.* One cause of the frightening irrelevancy of the church is the radical estrangement between the ministry and the world. The people whom most ministers know are mostly church people. Worse than that, they are not even people: they are likely to be stereotyped reactions to people's stereotyped idea of the ministerial stereotype. I have become increasingly convinced that no minister knows much about the contemporary world who does not spend a part of his time in that world incognito.

When Martin Luther was preparing himself to translate the Bible into German he spent many days in taverns, on street corners, in the market place simply listening to the common people as they talked. As a result of this listening his translation had a wonderful intelligibility and carried the flavor of the common speech. The ordinary reader felt that the Bible was addressed to him and spoke in what was truly his native tongue.

A similar immediacy and contemporaneity of message and accent is required of the minister today. He must be more than contemporary and speak for eternity. But in order to do this he must be at least contemporary.

The plain fact is that our present-day world is unknown territory to most of us

TRUMAN B. DOUGLASS

ministers. We do not know what it means to belong deeply to the world of our time. We do not begin to grasp it theologically. We recognize the importance of having a doctrine of the church, but it is more important to have a doctrine of the world and we scarcely have the beginnings of such a doctrine.

What does it really mean that God made the world and that after he had made it he called it "good"? What does it mean for our Christian understanding of the world that God so loved that world that he sent his son to redeem it? Much of our preaching seems to assume that Christians ought to reject the world. I do not find any Christian foundation for such an assumption. If God loves it, are we to reject it?

Contemporary Needs

Many of the most conspicuous and decisive aspects of our contemporary world are outside the knowledge and experience of us ministers. How many of us, for example, are equipped to interpret the significance of the scientific revolution, which is touching the life of every person? To what extent have we taken account of the simple fact that 90 per cent of all the scientists who ever lived are alive today?

A few weeks ago I met with a company of extraordinarily able laymen of the United Church of Christ in San Francisco. Among them were three nuclear physicists from the University of California and Stanford University. One of them pleaded very eloquently for a mission to the scientific community. He was not talking about the so-called "conflict between science and religion"; that is now passé. He was asking for someone who could interpret in Christian terms what it means to be a scientist in today's world—the tension between the search for objective truth and personal commitment, the way in which mortal beings can find help from their faith in carrying the frightening responsibility that the scientist must bear.

In the subsequent days I have sought to make some response to this request, but I have not been able to think of a single minister who is competent to undertake such a mission. What does it say about our "contemporaneity" as ministers that none of us is equipped to perform this ministry to so decisive a segment of modern society?

Representative Man

The minister cannot be a mediator of the word of God to modern man unless he knows something about the true situation of modern man. In spite of the continuities of life and history, the discontinuities—the truly novel events and predicaments—are what determine the human situation for the minister today. For this reason he is required to be a contemporary man.

The problem is complicated by popular references to the minister as a "man of God"—as though he were in some way a representative of God. But the minister is not called to be a representative of God—no one can do that. He is called, rather, to be a representative man—to represent what human life is in its full dimension when it is lived in the knowledge of and dependence upon God. If he is to do this he must know what it means to be a man, here and now, in the contemporary situation.

(2) *The minister is called to be a scholar.* Even in the service of very humble and unschooled people he has this responsibility. This is not that the minister may regain his status as the "learned man" of the community, nor that he may acquire the measure of authority that attaches to scholarship. It is simply because for the minister the call to be a scholar is perhaps the most important mode of his call to be a disciple.

Without scholarly endeavor the minister cannot have command of the message that he is commissioned to proclaim. That message is essentially an account of

(Continued on page 30)

Dr. Douglass is executive vice president of the CC Board of Home Missions.

Would you want you

THE ANSWER to this question may seem obvious. There would seem to be no doubt as to what most church members would say. Yet, judging from conversations with some college and university students, the answer is not unanimous. It should be of grave concern that many of these young men who feel called to the ministry say that their main opposition to the ministry came from their "Christian" parents.

It was not so long ago when parents and other members of the home church would have taken great pride in a young man who made his decision for full-time Christian service. They would have supported him, encouraged him and counseled him in every way possible to enter seminary. Such parents would shoulder any financial burden to help him through the seven long years of academic preparation.

But today I am convinced that such a condition does not exist. This is particularly tragic since I read on every side about the declining enrollments of the seminaries of several denominations. Yet the church needs a drastic increase in ministers in the face of rising church membership, in its efforts to found new churches in booming suburbs, in all kinds of new specialized ministries such as chaplaincies in the armed forces, hospitals, mental hospitals, correctional institutions, college campuses and the like. And more ordained men and women are needed in creative ecumenical efforts such as councils of churches and religion-and-labor foundations. Shrinking seminary enrollments in the face of these burgeoning crucial ministries do not augur well for the future of Christianity and the welfare of our fellow men.

Dr. Charles L. Taylor, executive director of the American Association of Theological Schools, the accrediting agency for U.S. and Canadian seminaries, lists the following factors to explain the decline: "The appeal of science careers, weak recruitment programs, increasing costs of seminary training, the end of veterans' education grants and the growth of so-called Bible schools offering a 'short cut' to ordination." *Christianity Today* lists "the slight recession this year as well as increasing secularization of society, fail

Why I have decide

EVERY MAN is forced to make decisions that seem to be major turning points in his life. Perhaps the most difficult decisions are those that relate to the question of vocation. As he questions seriously his reasons for doing as he does, he often doubts that he is making the right decisions. Thus it is that my choice of the ordained Christian ministry must be examined again and again as doubts, questions, fears and other interests challenge yesterday's decision.

By referring specifically to the "ordained Christian ministry" I must make a distinction in the meaning I give to the word "ministry." The distinction for me is between the ordained Christian ministry, by which one is set apart to preach the Word, preside over the sacraments and provide the necessary pastoral services—and the Christian ministry to which all believers are called. In effect the only vocation for anyone who believes in Jesus Christ is the Christian ministry. I have chosen the Christian ministry as my vocation because I have affirmed my faith in Jesus Christ and consequently I am so compelled. The message of the New Testament has been clearly drawn in the Reformation emphasis on the call to mission and service—a call that the New Testament does not limit to either clergy or laity.

There is no purpose in pursuing this distinction further except as it relates to the choice that I am making. Whatever job or profession or work is mine it will be an aspect of my ministry. The choice to be an ordained Christian minister, however, daily challenges all that I am and have to offer in the light of my developing faith. There has been no particular time when all decisions became clear and doubts ceased with

on to become a minister?

WILLIAM E. JACOBS

ures of homes and churches, and a tendency among 'young moderns' to seek material rewards."

In the lives of three of the four young men whom I have known intimately while they were making up their minds to enter the seminary, the major handicap was pressure from parents. One told me how he hated the thought of returning home to face his mother and father with his decision, even though they had been strong supporters of the church all their lives. Another said how disappointed his father was, since ministers live on the edge of bare subsistence and the father had wanted "so much more" for his son. He added that the prestige factor was involved, along with financial security and trappings of success, which accrue from being a lawyer or a businessman.

The third young man has mentioned that his going to seminary was something out of the ordinary. His parents did not want to suffer the "embarrassment" nor have him suffer from this embarrassment for doing something that would seem "queer" to most people. His study at seminary would be useless because it would be "theoretical" and he would be "ensnared." Obviously, he concluded, his parents have not been grasped by the Christian message and therefore see no value, and possibly even harm, in his attending seminary. Since their local church is meaningless so far as they are concerned, Christianity must likewise be meaningless. He was informed as he left home that he could return any time he overcame this notion and "a brass band would be waiting for him at the station." The fourth young man has given up preparation for the ministry although his home and family were not involved in this decision.

Two of these young men confessed that their parents were also concerned over their qualifications for this particular vocation. Their sons did not conform to the image of what a minister is or should be, said the parents.

It is a tribute to the faithfulness of these young men that they have stanchly resisted such opposition and have entered or are about to enter seminary, sometimes in the face of severe financial handicaps. To be fair, it should be added that two sets of parents have stood behind their sons after the decision was made and when they were convinced that such lifework was really what their sons wanted. But in the hour of actual, agonizing decision they gave them no support.

In the face of such initial opposition by their parents, why did these young men stick determinedly to their choice? One student had received such a clear call that there was no doubt whatsoever in his mind. He was convinced that God had acted and that he must respond.

Another continued on his journey toward seminary because a campus minister stood beside him in all the crucial hours of doubt. Because of the minister's interest in him, he felt he had contracted a debt and must respond to others who might be facing this or other vital decisions in their lives. The intellectual challenge of the seminary also tremendously stimulated him. The third young man is not overly concerned with

(Continued on page 34)

Mr. Jacobs, who was ordained an E and R minister and whose father was for many years the E and R student pastor in Columbus, Ohio, is campus minister at the University of Pennsylvania in Philadelphia. RNS Photo.

o become a minister

H. LYNN JONDAHL

resulting certainty that I was called to the Christian ministry. It is difficult to determine how much influence participation in church school, Pilgrim Fellowship and the Campus Christian Fellowship have had on my vocational decisions. Work-camp service in the inner city and a supply pastorate while in college were sources of growth in understanding and interest. However, their influence is also difficult to evaluate precisely. These experiences provided an unusual opportunity for important study, work and worship in fellowship with laymen and clergymen who have tremendous love for the Christian church and zeal for its mission.

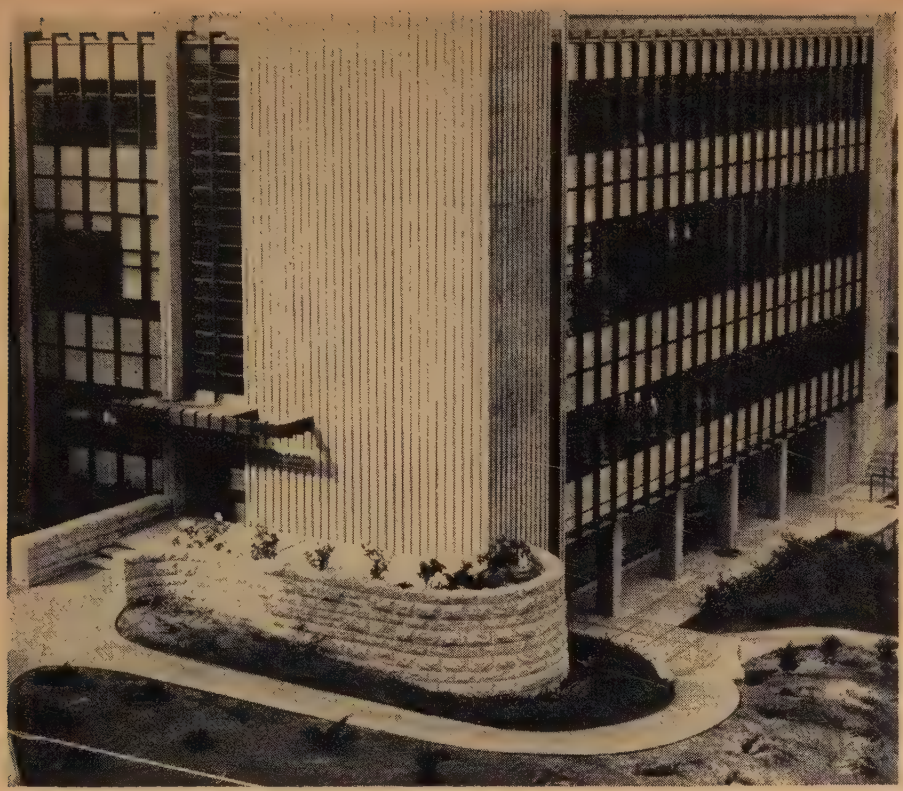
From this wealthy background of Christian understanding and influence, the Christian gospel has finally become true for me and consequently all-important. It is no longer a matter of academic congruity. The truth that gives meaning to my life is the good news that God sent his Son, Jesus Christ, to live, die and live again in order to give my life a meaning, which I cannot create for myself. He has redeemed mankind from selfishness and we are no longer separated from his love. This means we no longer have any reason to live on behalf of ourselves alone. We are now free to live in response to God's love, for which we have no special claim because God chooses us, not we him. Because of this I am free to work at whatever job allows me to respond to God's love.

Certainly it hurts to see a man subjected to the scheming, the insensitivity or the stupidity of another. I have cried after listening to a man who trusts his fellows tell in bewilderment of his inability to find friendship, work, understanding, appreciation and satisfaction. I cry because he will not realize that his chances for what he wants and needs are nearly nonexistent because we—those whom he trusts—have decided he doesn't fit.

I have also witnessed the truth that many people are desperate for the basic needs of life. Yet I am not so concerned that some are lonely, sad, poor and insensitive while others are happy, idly rich, sensitive and committed. I feel with greater urgency that Christ demands I must be with men in those situations in order that together we can discover that God is at work in the world and that the world makes sense because God is at

(Continued on page 22)

Mr. Jondahl, completing his middler year at Yale University Divinity School, served an E and R church during his college days in Iowa. For a year between college and seminary he served as student associate for the Department of Campus Christian Life of the E and R Board of Christian Education and Publication.



Striking new addition to the Holbrook Library at Pacific School of Religion in Berkeley, Calif., contains offices for faculty members and library stacks.

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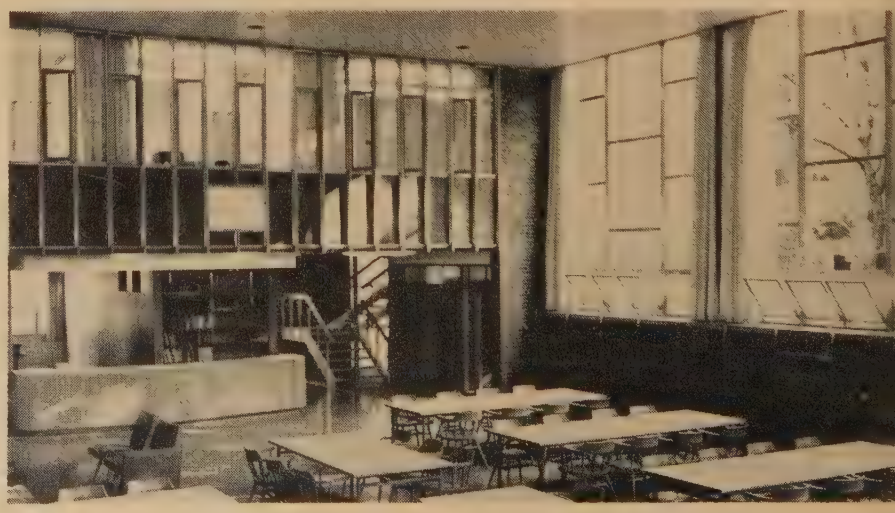

Alumni reading room in Moulton Library is favorite spot with Bangor student

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Since 1822 Yale Divinity School has trained an impressive number of ministers.

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A Meditation

In His Image

FREDERICK W. SCHROEDER

WHAT IS man? Every age and generation has concerned itself with this question in some form or other. Similarly, there comes a time in the life of every man when he tries to probe the mystery of existence, even if only for a few fleeting moments. Something within ourselves prompts us to ask: Who am I? Whence did I come? Whither am I going? We may not be able to answer these questions to our satisfaction. Or we may decide that it is more profitable to be about the business of earning a living than to speculate about our origin, nature and destiny. Why not let philosophers and theologians wrestle with such abstract matters? Yet questions about the meaning and purpose of life have a way of projecting themselves into consciousness at odd moments and in unexpected ways.

Creator's Concern

A Hebrew poet of the long ago put the question like this: "What is man that thou art mindful of him, and the son of man that thou dost care for him?" Actually an exclamation point would express his mood more accurately than a question mark. In addressing a "thou" to whom he attributed concern he was not so much asking a question as making an affirmation. He harbored no uncertainty about himself, his status or his worth. True, his life seemed small and insignificant in comparison with the majesty of the Creator, but for all that, there was no uncertainty in his mind about his worth or nature. Did he not know himself to have been made but "little less than God"? What puzzled him was the fact that the Creator of a world so wide and vast should be concerned about a creature so small in size and so few of years.

When the question "What is man?" is asked today, it seems to have overtones of deep anxiety rather than of awe and wonder. There is an uncertainty in the heart of modern man, an uneasiness bordering on corroding cynicism, which seems to say that man is no more than "fear in a handful of dust," perhaps "a sick fly taking a dizzy ride on a gigantic flywheel," or that life can be reduced to "a tale told by an idiot." Why is it so? To ascribe this disquieting uncertainty to the fact that modern man is not sustained by a confident awareness of any kinship with his Creator may be an oversimplification, but it gets rather close to the heart of the matter.

Simple Affirmation

It may be well, therefore, to begin where all of Scripture begins—with the simple *Genesis* affirmation: "God created man in his own image, in the image of God he created him." This assumption underlies the entire Biblical account of God's dealings with Israel and all mankind. The assumption is never doubted, never argued; no attempt is ever made to prove it.

So Jesus begins the story of the Prodigal Son with a simple matter-of-fact statement: "There was a man who had two sons." Obviously the reference is to the Father who has many, many sons and many daughters too. Jesus took for granted that man is made in the image of God. This is the parable's point of departure.

It is ours as well. Unless one starts with this fundamental assumption, the drama of human waywardness and divine compassion as it unfolds in the story of the father and his two sons is without rhyme or reason. Indeed, the gospel of redemption is predicated on the assumption that "we are God's children now," as the *First Letter of John* puts it. Man's alienation from God does not change this one iota. But is not this, one could ask, making an unwarranted claim? What empirical evidence, if any, is at hand to support the Biblical presupposition that man is made in the image of God? For better or worse, scientific data or logical proof cannot be produced to establish either the truth or the falsehood of this claim. This is not to say that we are dealing with wishful thinking, "a feeling fond and fugitive," a highly dubious hypothesis; no, not that.

In this matter as in a good many others the heart has reasons of its own; and these have a validity equal to those of the mind. If the Biblical assumption is to be validated, it can best be done by a venture of faith, for as Scripture reminds us: "Whoever would draw near to God must believe that he exists and that he rewards those who seek him" (*Hebrews* 11:6b).

Impressive Evidence

Is not this initial leap of faith itself the most impressive evidence that man is more than a fortuitous combination of chemicals and clay? The set of eternity is unmistakably in the soul. We are these strange creatures of earth who, even while we sojourn in this world, have citizenship in another world. Something deep within us gives assent to the Biblical declaration: "Here we have no lasting city, but we seek the city which is to come" (*Hebrews* 13:14)....

The founding fathers of our country gave recognition to the divine image in man when they declared that all men are endowed by the Creator with certain unalienable rights, which they defined as the right to life, liberty and the pursuit of happiness. Whether these are the most fundamental rights of man by virtue of his divine endowment might be argued, but that is not the issue here. What this declaration says above all else is simply this, that rooted in the very nature of man is a quality, an essence so akin to the divine that it deserves to be surrounded with all the possible safeguards the mind of man can devise. Why it is so, why God created us in his image, we may never be able to state in terms satisfactory to ourselves or anyone else. But that his image is upon us and within us is a fact with which our self-consciousness is inseparably intertwined.

Curiosity, if not the quest for truth prompts us to push on from this funda

(Continued on page 32)

Dr. Schroeder, an E and R clergyman, is the president of Eden Theological Seminary, Webster Groves, Mo. This article is an abridgement of a chapter from Dr. Schroeder's new book, *Far From Home*, published by the Christian Education Press (*see review*, Herald, *June 15*). Reprinted by permission of Christian Education Press.

Progress Report on CC Christian Higher Education Fund

LAWRENCE L. DURGIN

THE Christian Higher Education Fund reports Declarations of Intention and Special Gifts in a total amount of $6,421,781. That represents 85 per cent of our goal. It already represents the largest amount ever raised in our fellowship for a single cause.

Successful Way

There is still much to do but we have proved by what we have done that we can do what remains. We have done it in our own way and we believe in the way in which we have done it. Our way has been successful in the securing of money, and it has brought more than money to the cause of Christian higher education.

Professional fund raisers with wide experience in campaigns for capital gifts make some generalizations about such campaigns that are pretty widely accepted. We were convinced at the outset that these generalizations did not apply to a campaign like C.H.E.F., and we were right. Experienced fund raisers assume that to guarantee success in a major financial campaign there should be one gift representing 10 per cent of the total sought. They say that not more than another 10 per cent of the total can be expected from all those making gifts of less than $1,000 each. The rest, they say, must come in gifts ranging from $1,000 to $25,000.

It did not work that way with us. The largest amount of money thus far contributed has come in gifts ranging from $10 to $200. Let me cite a specific instance. A certain church accepted a goal of $30,000. The largest single gift pledged or contributed toward that goal was $500 or 1.6 per cent. I believe that a comparable report could be made by many of our churches.

We are deeply grateful for the counsel that we have received from professionals in the field of money raising. They have been most generous in sharing their experience with us, and it has been of unspeakable value to us. Nevertheless we have no reason to regret our decision to conduct this campaign on a "do-it-yourself" basis. We are amateurs. And never forget that the word "amateur" means literally "lover." The Christian Higher Education Fund is succeeding because those who work for it and give to it are lovers of the cause that it represents.

Something else has happened to the churches and to many of us as individuals. There has been widespread discussion of the fundamental relationship of the church to higher education. Much of it has been critical. Most of it has been extremely helpful. I get caught up in it wherever I go. And it is strenuous.

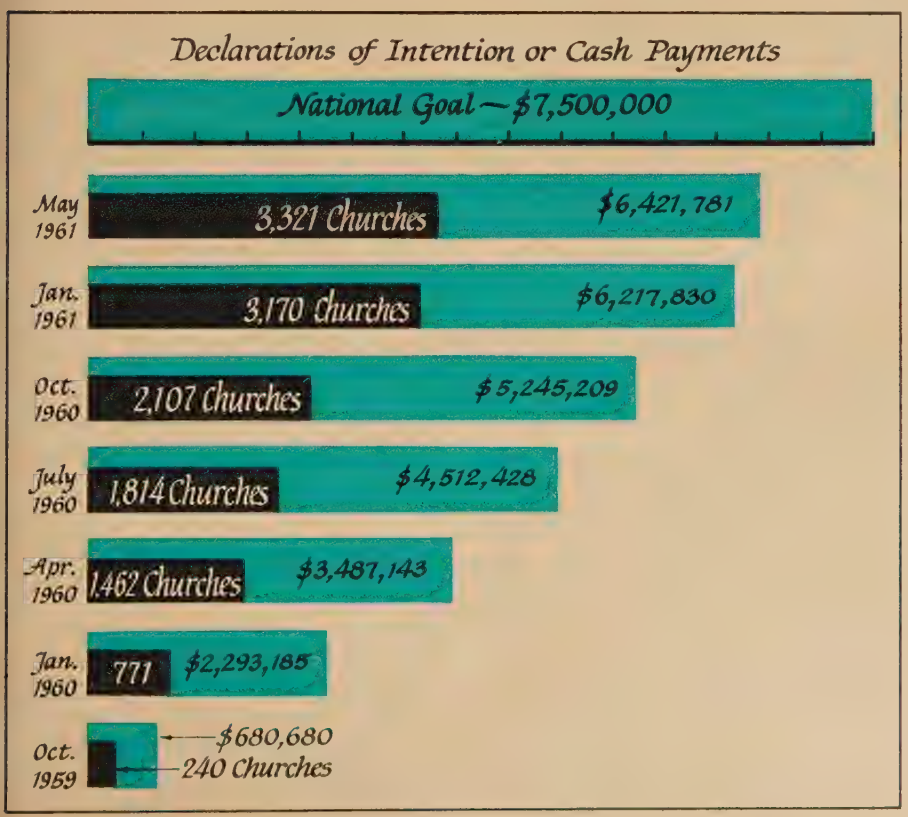
Critical Questions

It asks troublesome questions: questions about the essential validity of the church-related college as such; questions about whether our campus ministry is peddling a sectarian cause; questions about whether we have been wise in our past investments in school buildings in Africa, say, or in China or, for that matter, in the United States. In these critical questions and many more I sense an uneasiness of conscience and a heightened concern. I believe that in the future a more insistent scrutiny will follow our higher-education dollars wherever they may go. It is even possible that from this heightened concern will eventually come more dollars. They could well be used. You will remember that in 1956 a carefully considered estimate put our needs in the field of higher education across the world at $50,000,000.

There is cause for thanksgiving. I thank God for the amount already contributed and the further amount already promised. Admittedly inadequate in comparison with the need, it is far from insignificant.

I thank God for this evidence of the vitality of our churches, a vitality that not only recognizes a need but sustains interest long enough to meet the challenge of that need. We may have grown up!

I thank God for the creative and critical discussion, out of which may yet come an investment of life as well as of purse. As a result of it some of us may



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yet join the valiant but too-small company of the dedicated, on whose backs we have all been riding too long.

I thank God for what we have already done, the crises that we have already met. A building at Defiance College was destroyed by a disastrous fire last November. Because of the C.H.E.F. the CC Board of Home Missions has been able to grant $100,000 to replace it. There is desperate need for the upgrading of the Faculté de Théologie Protestante in Elisabethville in the Congo. Because of the C.H.E.F. the American Board has been able to forward $90,000 as its share. The objective of the C.H.E.F. goes far beyond such emergencies as these. But it is wonderful to know that when disaster strikes, we are in a position to meet it.

Peculiar Danger

A goal so close to the grasp offers a peculiar danger. It is so easy to think that the mission is completed! Failure is still possible, however. None of us is dishonest, but we can be forgetful. We have every confidence that each last Declaration of Intention was made in good faith and will be scrupulously honored. But Declarations of Intention don't build laboratories or pay faculty salaries or provide scholarships. The need is now. Blessed is he who fulfills his declaration promptly. Thrice blessed is he who anticipates it.

I hope that the CC state conferences still short of their goals will engage earnestly in this effort just as soon as their local programs permit.

I hope that we shall begin to receive some Special Gifts now. People in a position to make such gifts might well be impressed by what we accomplished before we made a special appeal to them and might welcome the opportunity of sharing in the last million.

And finally, there may be some who will give again. Having just moved from a church that has nearly completed its effort to one that has yet to begin, I guess I am stuck personally! I should be glad to have company.

Yes, failure is still possible. But it is also possible that we will go over the top! If we do, it will be because those who believe in the church and in education and in the relationship between the two translate belief into personal terms.

Dr. Durgin, minister of Broadway Congregational Church in New York City, is chairman of the national committee for the CC Christian Higher Education Fund.

LETTERS

Milwaukee, Wis.

TO THE CO-EDITORS:

Mrs. George E. Kahlenberg of Two Rivers, Wis., a nominee for the office of moderator of the CC General Council, is one of those beloved persons whose witness to the Christian life is "better than books and scrolls." For the multitude who have felt the influence of her life and service it is as easy as it is natural to extol her many virtues and abilities, and to do so with confidence and in good conscience.

If there is one attribute that shines out in her life it is zeal. Yet no mere abandoned energy this, but a zealous spirit guided by the firm hand of sound judgment, long experience, emotional maturity and refinement. She is probably one of the most closely occupied women in Wisconsin, but her involvement is purposeful, productive and discriminate. Her leadership is admired because she never allows organizational structures to become ends in themselves. She possesses that unusual ability of inspiring her co-workers to the achievement of objectives. We commend her wholeheartedly to the CC General Council delegates.

Mrs. Edgar A. Bark
Former president, CC Women's Fellowship, Wauwatosa, Wis.

William F. Edge
Minister, Plymouth Church (Congregational), Milwaukee, Wis.

★

Hartford, Conn.

TO THE CO-EDITORS:

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One of the most important is that too many Africans associate Christianity with Western colonialism. Not only is much of our literature paternalistic, they say, but much is incomprehensible to the average African.

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The Alaska of today and tomorrow calls for many new approaches to its special needs, chief among them a total Protestant strategy to serve all the people in the state. This is the vision of United Church Women as they work together toward making it a reality.

Mrs. Kruuse is a member of the staff of the Office of Information, National Council of Churches. Photo by courtesy of the Committee on World Literacy and Christian Literature of the N.C.C.

(Continued from previous page)
yet join the valiant but too-small company of the dedicated, on whose backs we have all been riding too long.

I thank God for what we have already done, the crises that we have already met. A building at Defiance College was destroyed by a disastrous fire last November. Because of the C.H.E.F. the CC Board of Home Missions has been able to grant $100,000 to replace it. There is desperate need for the upgrading of the Faculté de Théologie Protestante in Elisabethville in the Congo. Because of the C.H.E.F. the American Board has been able to forward $90,000 as its share. The objective of the C.H.E.F. goes far beyond such emergencies as these. But it is wonderful to know that when disaster strikes, we are in a position to meet it.

Peculiar Danger

A goal so close to the grasp offers a peculiar danger. It is so easy to think that the mission is completed! Failure is still possible, however. None of us is dishonest, but we can be forgetful. We have every confidence that each last Declaration of Intention was made in good faith and will be scrupulously honored. But Declarations of Intention don't build laboratories or pay faculty salaries or provide scholarships. The need is now. Blessed is he who fulfills his declaration promptly. Thrice blessed is he who anticipates it.

I hope that the CC state conferences still short of their goals will engage earnestly in this effort just as soon as their local programs permit.

I hope that we shall begin to receive some Special Gifts now. People in a position to make such gifts might well be impressed by what we accomplished before we made a special appeal to them and might welcome the opportunity of sharing in the last million.

And finally, there may be some who will give again. Having just moved from a church that has nearly completed its effort to one that has yet to begin, I guess I am stuck personally! I should be glad to have company.

Yes, failure is still possible. But it is also possible that we will go over the top! If we do, it will be because those who believe in the church and in education and in the relationship between the two translate belief into personal terms.

Dr. Durgin, minister of Broadway Congregational Church in New York City, is chairman of the national committee for the CC Christian Higher Education Fund.

LETTERS

Milwaukee, Wis.

TO THE CO-EDITORS:

Mrs. George E. Kahlenberg of Two Rivers, Wis., a nominee for the office of moderator of the CC General Council, is one of those beloved persons whose witness to the Christian life is "better than books and scrolls." For the multitude who have felt the influence of her life and service it is as easy as it is natural to extol her many virtues and abilities, and to do so with confidence and in good conscience.

If there is one attribute that shines out in her life it is zeal. Yet no mere abandoned energy this, but a zealous spirit guided by the firm hand of sound judgment, long experience, emotional maturity and refinement. She is probably one of the most closely occupied women in Wisconsin, but her involvement is purposeful, productive and discriminate. Her leadership is admired because she never allows organizational structures to become ends in themselves. She possesses that unusual ability of inspiring her co-workers to the achievement of objectives. We commend her wholeheartedly to the CC General Council delegates.

Mrs. Edgar A. Bark
Former president, CC Women's Fellowship, Wauwatosa, Wis.

William F. Edge
Minister, Plymouth Church (Congregational), Milwaukee, Wis.

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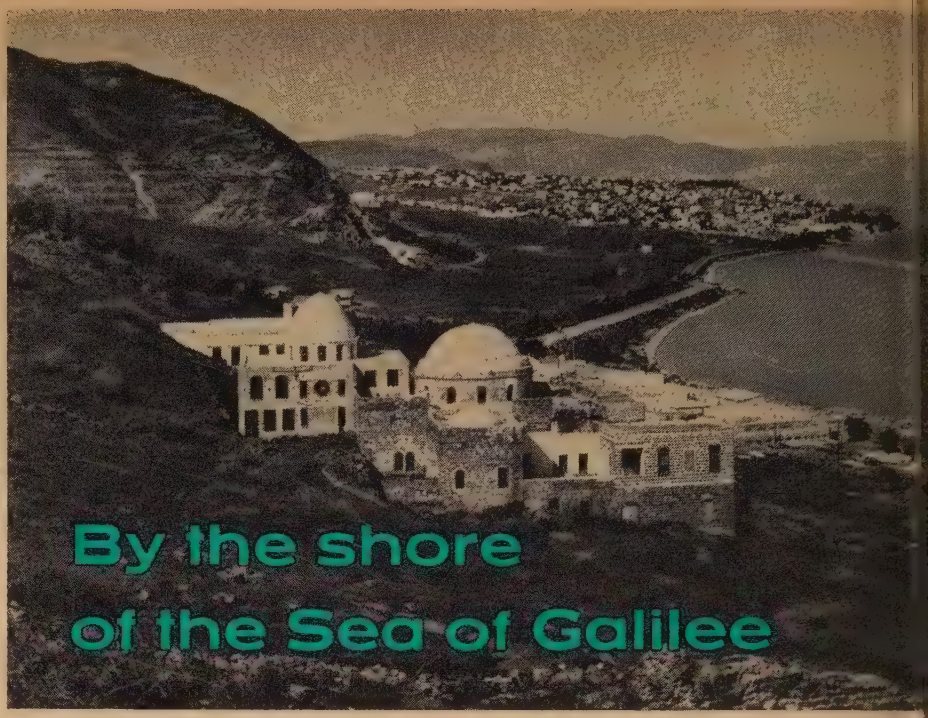

G. W. SCOTT BLAIR

MY FRIEND Mordechai met me at the port and with only my knapsack and our precious parcel, we boarded the bus that was to take us up into Galilee. I was to spend my first night in Israel at his *kibbutz* (communal settlement), about thirty miles east of Haifa.

I was naturally very excited at my first sight of the land of Israel—but still more at the prospect of spending a night in a *kibbutz*. My old school friend, Mordechai, had tried to explain in his letters how it all worked, but there were many questions I was anxious to ask and of course I wanted to see how having all things in common really worked out in the modern world.

Splendid Farm

For instance, Mordechai had told me how much he enjoyed his new record player and my precious parcel contained a complete set of long-playing records of the "St. John Passion." I knew Mordechai was a great lover of Bach. But how did the record player come to be "his"? In the bus he explained that his *kibbutz* was an established and prosperous one and that the rules about personal property were not as strict as they would be in the pioneer desert *kibbutzim*.

We arrived in time to see the splendid farm before darkness came, then we had a meal with all the members in the common hall, after which I went with Mordechai and his charming wife, Rachel, to their room.

I'm afraid we didn't get many hours of sleep that night. First, I wanted to hear all about life in a *kibbutz* and then Mordechai and Rachel wanted to listen to the whole of the Bach, and after that we discussed the relative merits of the "St. Matthew" and the "St. John" for an hour or so. You don't find farmers in many countries who will stay up late at night talking about Bach!

The next morning I woke with the "St. John" still ringing in my head. Mordechai and Rachel had to be off to work very early, so I shouldered my knapsack and, after many *lehitraot's* (au revoir's), I set off across country, following my map. Mordechai had arranged for me to spend the next night at a *kibbutz* near Migdal, so I planned to pass much of the day down by Lake Kinneret, or the Sea of Galilee, as it is generally called.

Before I left, Mordechai had already told me about *chamsin* (desert wind) and there was a hot breeze blowing in my face as I walked over the hills. It was early spring and the countryside was covered with sheets of wild flowers, mainly red anemones and cyclamens. I was glad when I saw from my map that I had reached sea level and that the rest of my walk to the lake would be all downhill to the road that runs along the water's edge, 680 feet below the Mediterranean.

Cooperative Villages

I had not realized how many Arabs there are in Israel. Apart from the big farms, which I supposed to be mostly *kibbutzim* or *moshavim* (cooperative villages), one might have been in an Arab country. I had never seen live Arabs before and kept thinking of Bible picture books, which I had seen at home as a child. Also the words and music of the "St. John" kept running through my head. The words were slightly worrying —wasn't the man unfairly anti-Jewish? Against his own people? But I remembered being told that this last biography was written after the others, at a time when Christians and Jews (or more correctly, Christian Jews and non-Christian Jews) were already on bad terms. Or could it be that the word translated "Jews" really meant "Judeans"?

At last I saw the lake—an exquisite expanse of opalescent blue quite unlike the color of the Mediterranean. I reached the road. It was now almost midday and very hot. Should I sit in the shade and eat the sandwiches that Mordechai had given me? I saw from my map that Capernaum was only a little farther on. Perhaps I could get something more substantial to eat there. In any case, Migdal was only a short way from where I already was and I didn't want to get there till the *kibbutzniks* (members) would be back from work.

But when I got to Capernaum I found no village. Down by the lake I saw only one inhabited house and beyond it a vast ruin. And then I remembered—the great synagogue.

Cheerful Friar

When I reached the house a friar in a brown habit greeted me and asked if I wanted to see the synagogue. He told me that when it was built some seventeen hundred years ago, the lakeside was thick with busy towns. Now it all seemed so quiet and deserted that it was hard to believe that this great building could have been needed in such a deserted spot.

The friar was a cheerful and rather talkative man and reminded me strangely of the *kibbutznik* who had sat next to me at supper on the previous evening. Perhaps they had more in common, I thought, than one might at first have supposed. They differed in religion and in dress (the friar looked uncomfortably hot in his brown habit), yet

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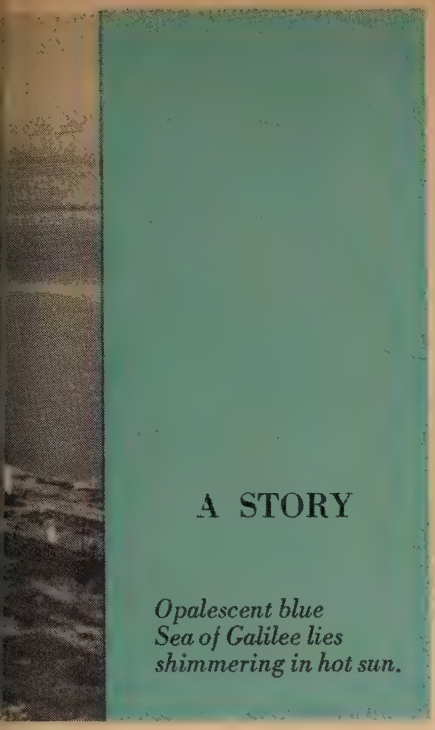
Mr. Blair is a British free-lance writer who has recently visited the Middle East. Photo by courtesy of the Israel Office of Information, New York City.



they both lived dedicated lives, each belonged to a community and neither had any private possessions worth mentioning. I wondered if the monk had a record player. Perhaps the heat made me dreamy but I quickly came to my senses when he said: "Walk around the ruins as much as you like, but don't go beyond. You are very near to the Syrian border and there was some shooting there not long ago."

Quiet Lakeside

"When you have seen the ruins," he went on, "if you climb up the little hill on the right there, up by the Italian church, you'll get a wonderful view of the lake. That little hill is traditionally the mount on which the Beatitudes were preached."

Immediately there came to my mind: "Blessed are the peacemakers, for they shall be called the children of God." How terrible that this quiet lakeside, where these words acceptable to Jews, Christians and Muslims alike were first said, should now be "dangerous."

After walking round the great ruin, now partly reconstructed, I said good-by to the friar, climbed the hill and sat down near the little church, but with it behind me. It was very ugly and spoiled the superb view of the lake and the hills of Galilee. I ate my sandwiches and then I slept in the shade of a small tree.

I woke suddenly to find a very old man walking straight toward me. He was dressed more or less like an Arab, although I thought he looked somewhat different from those I had seen during the morning.

I greeted him in halting Arabic. To my surprise, he replied with the Hebrew form of the greeting, *shalom* (peace), and went on to speak in fluent, if to me somewhat difficult, Hebrew. I remembered that my Hebrew teacher in London had warned me that I should find many varieties of pronunciation in Israel; and yet I felt somehow that this old man had not had Hebrew as his mother tongue.

"I am sorry I do not speak Arabic," I said. "But I am not an Arab—I am a Jew," he replied. "You don't dress like any Jew I've ever seen!" I said rather rudely. "No," he said, "modern Jews don't dress this way. I prefer the dress of my ancestors." "Where did your ancestors live?" I asked. "I was born very near this spot." His answer rather surprised me. There was no village or any remains of a village in sight. I didn't think there were Bedouins in this part of Israel, nor did he look the least like a tent dweller.

Former Fisherman

I tried a less direct approach. "What did you do when you were a young man? Were you a farmer?" "No, I fished in the lake. In those days it was quite a profitable business. The young men tell me now that it's rather dangerous with shooting from the other side. When I was young we often went across to the other shore. They weren't always very friendly but at least we could go."

"Were you always a fisherman?" "Until I joined our *tnua* (movement). After that I and the other *chaverim* (comrades) went about with our rabbi." "Yours was a religious *tnua?*" "Yes indeed. I did no more fishing after that —at least not that kind of fishing." There was an awkward pause.

I asked a silly question: "Were you in a *kibbutz* with your *tnua?*" Silly! Of course the *kibbutz* movement could hardly have been in existence when this old man was a youngster. But to my surprise he said: "Yes, for a short time after our rabbi had gone, we had a *kibbutz* near Jerusalem. All the members of the *tnua* were supposed to belong. But we gave it up after a time. We weren't farmers and our work took us all over the country and beyond, but I always regretted that we went back to private property."

"So you know Jerusalem?" I asked.

"Oh yes, indeed! We went there several times with our rabbi. In those days we did not need to go all the way round by the coastal plain. We could go through Samaria, which they now call Jordania. The people weren't always very friendly. Once I remember they came out and shouted insults at our rabbi—my *chaver* (comrade) and I were hotheaded young men and wanted to retaliate. Or perhaps our rabbi could do as Elijah once did and call down fire from heaven? But he wouldn't hear of it.

Turbulent City

"How he loved Jerusalem! But it was always a turbulent city and I never felt comfortable there. They tell me that today it is divided into two parts and that you cannot pass from one to the other. Also, I never really understood the Judeans and I didn't like them. They spoke almost a different language from us northerners. All our *chaverim* were from the north except one. I won't speak of him—but he didn't encourage us to love the Judeans. Of course it's all different now."

I asked the old man what he felt about the new Israel. His face cleared and he quoted: "Once again is the Scripture fulfilled: 'As the Lord lives who brought up and led the descendants of the house of Israel out of the north country and out of all the countries where he had driven them, . . . they shall dwell in their own land.' But it is terrible that they are not allowed to dwell in peace."

"They will some day," I said, "but not in our time, I'm afraid." His reply startled me. "Not in yours, I fear. Perhaps in mine!" Rather rashly I said: "Why, how much longer do you expect to live? Are you not already a very old man?"

He looked straight into my eyes. Suddenly he seemed very tired and very, very old. "My rabbi said of me: 'If I will that he tarry till I come, what is it to thee?' " Then the old man turned his back and walked slowly down the hill.

Suddenly I felt a chill come over me. The sun was setting away on my right over the hills of Galilee. The cliffs on the other side reflected the sunset with a strange orange light. The lake was a deep blue now, almost black. I had never seen such colors. But it was getting late and if I was to reach the *kibbutz* before dark, I had to hurry.

As I walked down the hill I wondered had it all been a dream?

E and R-CC young people discuss Christian vocations

ERVINE P. INGLIS

FOUR generations ago Congregational churches produced sufficient ministers and to spare. After New England pulpits were supplied there were enough recruits to staff American Board missions overseas and to send west groups such as the "Iowa Band," whose responsibility it was "each to found a church and all to found a college." The institution they founded is known today as Grinnell College.

The Civil War put an end to such abundance, however, and the Congregational ministry never recovered from the loss. Now Congregational Christian churches supply little more than one-half of their needed ministers.

It is this situation that is leading many churches and state conferences to emphasize church-related vocations. This is true of the Congregational Christian Conference of Missouri. Its committee on the ministry recently discovered that within the last thirty years one-half of the churches in the state had ordained from one to ten new ministers. In the St. Louis area, Pilgrim, Brentwood and Independent are high on this list. First Church of Webster Groves has ordained ten ministers during the past twenty years.

Six years ago in the Webster Groves church Dr. Wendell Metzner, a research chemist, headed a committee to bring together at a Christmas vacation breakfast six young people who had expressed interest in church-related vocations. In 1956 fifteen responded, some of them from neighboring Congregational churches. Beginning in 1957 the invitation was extended to nearby Evangelical and Reformed churches as well, bringing in thirty-three young people and their pastors. In 1958 there were seventy-eight youths; in 1959 sixty-four were present in addition to pastors and seminary leaders. Last year seventy-one laymen and pastors participated, and attendance is expected to be even greater in future years.

The program included a keynote talk that emphasized the need, motivation and wide variety of opportunities in the ministry. Then in groups of seven, each with a minister as leader, the young people discussed such questions as the call to the ministry, opportunities, qualifications and preparation. After forty-five minutes they reassembled to report their findings. Following this there was an opportunity for special-interest groups to discuss such topics as the parish ministry, overseas work, ecumenical service, religious education, religious journalism, secretarial work, radio, music and the chaplaincy. Each group met with a specialist in the field.

There are now sessions similar to the St. Louis program being held under United Church of Christ auspices in Springfield and Kansas City, Mo. In Springfield, Drury College students participate with the Rev. Forrest R. Brown and the Rev. Henry F. Liebeck as counselors. In Kansas City, with the Rev. Kenneth A. Holmes, as chairman, forty-one students and their pastors were present at the first meeting in Ivanhoe Park Congregational Church.

Dr. Inglis is Lecturer in Practical Theology at Eden Theological Seminary (E and R) in Webster Groves, Mo., and minister of First Congregational Church in Webster Groves. Photo by courtesy of the author.

Why I Have Decided

(Continued from page 11)

work. This I must somehow "tell" the lonely, sad, happy, sensitive man. My calling as a Christian is to go to any effort to "live a life worthy of the calling" in order to proclaim the reality of Christ. This reality cannot be known by hearsay alone. The most valuable means of expression for the Christian comes as he interprets his faith through love, and this is often expressed most clearly in service to other men.

Perpetuating Irrelevance

Why do I choose the ordained Christian ministry? The criticisms directed at the church—so painful because so true—have caused many people to question whether they want to be attached to it. Why should one dedicate his life to perpetuating irrelevance? If a man wishes to be involved in life where it matters, things seem to be happening more dynamically outside the church —in God's world. The choice can be reduced to two alternatives. Shall I choose the ordained ministry and work to bring about some sense of mission in a specific situation among those few to whom I am called to serve? Or shall I carry out my ministry as a layman in whatever position of influence is mine in the secular world where my witness is unobstructed by the stereotypes and weaknesses that plague the church?

Sustaining Fellowship

My choice, insofar as it is mine, is to serve in response to God's call as an ordained minister because of the tremendous power of love that is at work in the fellowship of the churches, despite their failings. This power is the source and promise of hope for all those who enter into sustaining fellowship with other Christians, desirous of living to the glory of God and serving the needs of men.

Throughout Christendom there are signs of strength that challenge the widespread weakness. Throughout Christendom there is a growing realization that the Christian fellowship has a commission that it cannot fulfill unless the church becomes sensitive to the gospel and at the same time sensitive enough to the world to recognize God's work in it. If God has granted me the gifts to do so, I want to be among those accepting that commission.

Women of Southern Province Conduct First Workshop

EMILY C. LESTER

When the idea of a leadership training workshop for officers of the CC Women's Fellowship in the "Province of the South" was first proposed by Mrs. Charles Gunn, national leadership training chairman, many people were dubious.

Even when the state presidents from that area met with staff and officers of the National Women's Fellowship and voted to go ahead with plans, there was still some doubt that attendance would warrant such a conference at Franklinton Center, Bricks, N. C., which was "off center" geographically. However, Lillian S. Gregory, executive secretary, expressed the view that the meeting would be worthwhile if no more than twenty-five attended and very successful if fifty came.

And how many did come to the workshop at Franklinton in May and where did they come from? In addition to the workshop leaders, seventy-six women were present. There were thirty-one from the Convention of the South, seven from the Florida Conference, ten from the Southeast Convention, twenty-four from the Southern Convention, the president of the Missouri Conference (who lives in Memphis, Tenn.) and three women representing the Potomac and Southern Synodicals of the Evangelical and Reformed Women's Guild. Presidents and chairmen of the departments of work were invited. They came from Alabama, Florida, Georgia, Louisiana, North Carolina and Virginia. By inference three more states were represented since delegates included officers of the "Kentucky-Tennessee," the "Alabama-Mississippi" and the "Georgia-South Carolina" conferences. Present were representatives from eighteen of the twenty-one conferences and conventions! North Carolina "edged out" Virginia with twenty-six delegates to the other's twenty-five. The large number from these states testifies to the fact that Franklinton Center (a project of the CC Board of Home Missions) is probably the population center for our churches in the Southeast, with several conferences within the boundaries of these two states. The first evening the Rev. W. Judson King, president of the center, recounted its history and its present function. This was followed by a spiritual-life retreat planned by Mrs. Elmo Niccum, which included "depth" Bible study led by Mrs. Clarence F. McCall Jr.

The major part of Saturday was spent in workshop groups, which were introduced in an unusual manner by Mrs. W. E. Wisseman, national education chairman. The interrelatedness of the departments was likened to the sections of a fan. A workshop for presidents of area groups was led by Mrs. Robert W. Reneker, national president of the Women's Fellowship. Five of the national chairmen led departmental workshops: Mrs. Niccum of Indiana, spiritual life; Mrs. McCall of Illinois, Christian education; Mrs. L. T. Schoen of Minnesota, stewardship; Mrs. R. R. Clendenen of Missouri, friendly service; and Mrs. Edward S. Treat of North Dakota, missionary education. The Christian social action workshop was led by Mrs. A. D. Harry of Lanett, Ala.

Saturday evening the program was varied, beginning with a presentation of the Latin America study theme by the missionary education workshop, followed by group singing, a worship service led by the stewardship workshop, a period of refreshments and fellowship, and a service of preparation for communion led by Miss Gregory.

On Sunday an early morning communion service was conducted by the two ministerial leaders participating in the conference, Miss Gregory and Mrs. McCall. Reports from the workshops given in varied form made each person cognizant of the matters discussed in the other groups.

The morning worship service was held in conjunction with the regular Sunday service of the Bricks Community Church, with the minister, Mr. King, conducting the worship and Miss Gregory preaching.

There were many "added attractions," which helped to make the leadership school unforgettable. These included an address by Miss Gregory on *Our Christian World Mission*, the presentation of a different phase of denominational work at each meal by the use of place mats, table decorations and "spot reports" or brief skits; and the presence of Mildred Walker, administrative assistant of the National Women's Fellowship and editor of *Guide Posts*, who interpreted the literature available. But as one of the national leaders said, the most outstanding thing about this racially inclusive meeting was the fact that "race relations" was not the subject for discussion—here were simply women of Congregational Christian churches in the Province of the South, meeting to learn how to lead the women of those churches. The eighty-seven women present seemed to feel that they were amply repaid for the time and effort spent at this very worthwhile meeting.

Emily C. (Mrs. Fletcher C.) Lester is special correspondent on lay activities for *United Church Herald*. Photo by courtesy of the author.

This group of CC Women's Fellowship members attended leadership weekend at Franklinton Center, Bricks, N. C.

NEWS

WITHIN THE UNITE

E AND R SEMINARY FUND REACHES $780,000

As of June 1, Evangelical and Reformed congregations had contributed more than $780,000 to the United Seminary Appeal, according to Dr. L. W. Goebel, director. He also reported that 165 congregations had already reached their goals in full. One of these is St. James United Church of Christ, Havertown, Pa., where a gift of $949 was dedicated recently *(see photo)*. Paul Fair *(left)*, president of the congregation, made the presentation to Dr. Paul J. Achtemeier *(center)*, Associate Professor of New Testament at Lancaster Theological Seminary, Lancaster, Pa., who spoke at the church on Christian College Day. The Rev. William K. Penn *(right)*, pastor, also participated in the service.

The United Seminary Appeal was authorized by the E and R General Synod in 1959 to seek a minimum of $2,000,000 for urgently needed improvements at the denomination's three seminaries. New dormitories already have been constructed and new libraries are being planned at Eden Theological Seminary, Webster Groves, Mo., and at Lancaster Seminary.

An entirely new campus will be built near St. Paul, Minn., for the United Theological Seminary of the Twin Cities. The United Seminary represents a merger of Mission House Seminary, Plymouth, Wis., (E and R) and the Yankton School of Theology (CC), Yankton, South Dakota.

REFUGEE'S SIX-YEAR-OLD DREAM IS FULFILLED

It is a long way from the rolling farmlands of Latvia to the industrial cities of the United States, but for Romans E. Rudzitis of Dorchester, Mass., the path that led to his associate degree in mechanical engineering from the Lincoln Institute of Northeastern University in Boston, Mass., was even longer.

Forced to flee Latvia in 1944 when the Russians took over, Mr. Rudzitis went to Germany, where he finally received his high-school diploma in 1946 at the age of 21. After moving from job to job in postwar Germany, he came to the United States in 1951, sponsored by the Congregational Christian churches.

While living with a Latvian family in Boston, Rudzitis found a job in a greenhouse in nearby Melrose. Anxious to better himself, he moved on after a month to a machine shop where he worked four years.

On the basis of this experience he was able to become a mechanical inspector for the Minneapolis-Honeywell Regulator Co. Still not satisfied, he took a job at the Sylvania Electric Co. where his potential as a draftsman was soon discovered.

Jet

A Congregational Christian layman provided still another service to Mr. Rudzitis. The owner of the greenhouse introduced him to Silvija Bertholds, whom he later married. She was the first Latvian girl he had met in this country. She had come over two years earlier under the sponsorship of the Congregational Christian Service Committee.

In 1956 Mr. Rudzitis decided he needed more schooling. He enrolled at Lincoln Institute. After a year at Sylvania during the day, going to school three nights a week and studying two more, he was ready to give up his studies. But Silvija wouldn't hear of it; she convinced Romans to continue, however great the sacrifice.

Romans Rudzitis' six-year-old dream was fulfilled on June 18 when he received his degree. The photo shows his daughter, Sandra, giving him a congratulatory kiss. Adding pats on the back are his wife and their older daughter, Violeta. Rudzitis plans to continue work toward a bachelor's degree in business administration in engineering and management.

BANGOR SEMINARY DEDICATES NEW CHAPEL

Webb

BANGOR Theological Seminary, Bangor, Me., has recently dedicated the new chapel shown in the accompanying photograph. President Frederick W. Whittaker gave the dedicatory address and Dr. Cornelius E. Clark, superintendent of the Congregational Christian Conference of Maine and secretary of the seminary's board of trustees, offered the dedicatory prayer.

The new chapel, with seating accommodations for 180, is located in the seminary's one-hundred-year-old chapel building, which has been completely renovated during the past year as a part of the development plans. The building now contains seven classrooms and the new sanctuary.

The chapel is a worship center of unusual beauty. The prominence of the cross is accentuated by a series of wooden louvers and by special lighting effects. A new Allen electronic organ has been installed. The pulpit, lectern and communion table are movable, thus making it possible either to use a divided chancel, as shown in the photo, or to place the pulpit in the center with the communion table before it at floor level. For the presentation of religious drama, the chancel furniture can be removed. These flexible arrangements allow for a variety of worship and teaching experiences. Services were conducted in the chapel for the first time on May 9.

BOARD OF PASTORAL SUPPLY NAMES NEW EXECUTIVE

Office of Communication

THE REV. LEWIS L. GILBERT *(see photo)* of Cleveland, Ohio, has been named executive secretary of the Board of Pastoral Supply of the Congregational Christian churches. Mr. Gilbert, formerly a missionary in China and now serving as an assistant superintendent of the Ohio Conference of Congregational Christian Churches, will take up his new duties in September. He succeeds the Rev. Horace G. Robson, Newtonville, Mass., who has reached the mandatory retirement age. Mr. Robson has given distinguished service in the post since 1950.

The board, which has its headquarters at 14 Beacon Street, Boston, is maintained by CC agencies in the eastern part of the United States to help churches to find ministers and ministers to find churches. Cooperating bodies include state conferences in the New England states, New York, New Jersey, Delaware, Maryland, Virginia and the District of Columbia. A native of Connecticut, Mr. Gilbert graduated from Wesleyan University and Yale University Divinity School. Harvard Divinity School awarded him a Master of Systematic Theology degree in 1944. From 1925 to 1941 Mr. Gilbert was in China, serving first on the faculty of Yale-in-China College and later in North China as a missionary of the American Board of Commissioners for Foreign Missions.

He joined the staff of the Ohio Conference in 1948 as minister of stewardship and laymen's work, and was appointed to the post of assistant superintendent in 1954. In addition to his work with the conference, he served as lecturer in practical theology and as field-work supervisor at Oberlin Graduate School of Theology.

He is well known in New England where he held pastorates or associate pastorates in Cambridge, Mass.; Burlington, Vt.; and Providence, R. I. He also served a Columbus, Ohio, church.

Continued on next page

PASTORS' SCHOOL HONORS PROFESSOR WEHRLI

FUNDS FOR A scholarship in honor of Dr. Allen G. Wehrli, well-known Professor of Old Testament Literature at Eden Theological Seminary, Webster Groves, Mo., have been contributed by the Western Pastors' School at La Foret, near Colorado Springs, Colo., according to Dr. Stanley U. North, dean of the Pastors' School and general secretary of the Division of Church Extension and Evangelism of the CC Board of Home Missions.

Dr. Wehrli, who is retiring after many years on the Eden Seminary faculty, has been for the past sixteen years a popular lecturer on the La Foret staff. He is shown in the photo *(left)* chatting with a student at La Foret.

Donors of the Wehrli scholarship have stipulated that it should go to an alumnus of the summer school who desires to complete his formal theological education at Eden Seminary.

Chosen as the recipient of the scholarship is the Rev. C. E. Wagstrom, formerly minister of Union Congregational Church at Warroad, Minn., and currently minister of the DeSoto, Mo., United Church of Christ. Mr. Wagstrom will be able to commute to Webster Groves for his classes. The scholarship will be paid over a three-year period. The Western Pastors' School at La Foret is one of several summer schools for ministers sponsored by the CC Board of Home Missions with the cooperation of the E and R Commission on Church and Ministry.

ST. LOUIS PASTOR RECEIVES HEALTH AND WELFARE KEY

THE REV. Helmut R. Friz *(center in photo)*, former secretary of the board of directors of the Evangelical Children's Home, St. Louis, Mo., was presented the key and certificate of the E and R Commission on Health and Welfare Services at a special dinner meeting of board members and employees of the home held recently.

Mr. Friz has been a member of the board for more than twenty-five years and secretary for the past twenty-two years. During these years he has made an outstanding contribution to the development of the home's program as it has been adapted to meet the changing circumstances confronting such an institution in today's world.

In making the presentation on behalf of the commission and the board of directors, Emma J. Bobb *(right)* of St. Louis, assistant secretary of the board, cited Mr. Friz's "fine Christian principles and high standards, which guided the board in making many important decisions."

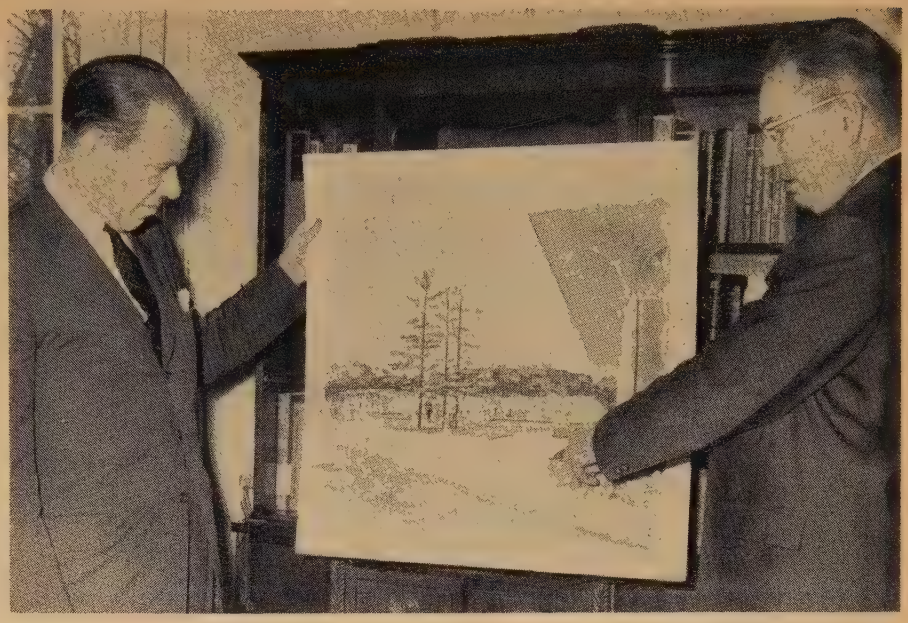
Since 1918, when he graduated from Eden Theological Seminary and was ordained to the Christian ministry, Mr. Friz has served as pastor of the Evangelical Church of the Redeemer in St. Louis. The Children's Home was founded in 1858 by the Rev. Louis Nollau to care for children orphaned during the cholera epidemic that swept St. Louis and its environs during the Eighteen Fifties. It is one of the oldest institutions of its kind in the E and R Church. During recent years the one large multipurpose building that served as the home for many years has been replaced with smaller cottages in which the children live in family units. This summer a new administration unit is being completed. Victor B. Hauck is the administrator and Oliver A. Berwin *(left)*, St. Louis, is president of the board of directors for the home, where more than sixty children are being cared for at present.

Harold Ferman

FORMER CONGRESSMAN HEADS OLIVET COLLEGE PROGRAM

ALVIN M. BENTLEY, former Eighth District Congressman from Owosso, Mich., has accepted the post of Development Council chairman for Olivet College, Olivet, Mich. He will be responsible for directing the implementation of Olivet's "Master Plan for Educational Progress." The plan calls for three new buildings, including a student services building, which will be constructed during the current year. A men's residence and a science complex are planned for construction in 1962. In addition, the college's Burrage Library is being modernized and the school's utility system will be renovated shortly. Olivet expects to raise over four million dollars in order to achieve Step I of its Master Plan.

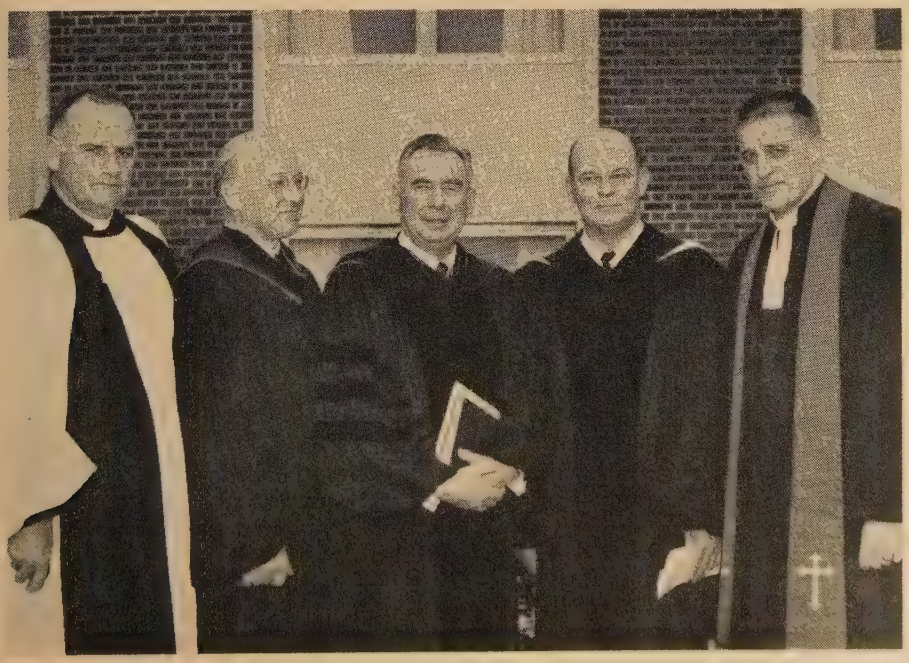
In commenting on his appointment as chairman of the school's capital-fund program, Mr. Bentley, who is a Congregational Christian and an honorary alumnus of the college, said: "Olivet has emerged victorious over every major problem that could befall an educational institution of its type. It has done this through initiative and sheer determination. To my mind this small, courageous institution represents all those free-enterprise qualities that have made our nation great."



Founded in 1844, Olivet College holds membership in the Congregational Christian College Council. Photo shows Dr. Gorton Riethmiller *(right)*, Olivet's president, pointing to artist's conception of new college quadrangle. Mr. Bentley is at left.

HISTORIC CHURCH REBUILDS IN DOWNTOWN WASHINGTON

FIRST Congregational Church in the heart of the nation's capital recently dedicated an impressive new church plant in preparation for its second century of service. Constructed of brick trimmed with limestone, the church is entered through a lovely garden courtyard from which rises a free-standing tower topped by a fifty-foot gold-leaf cross. Through its striking contemporary architecture, the strong colors of the conchoidal stained-glass windows and the cross lifted above the city and garden, First Church hopes to witness faithfully to the love of the God who comes into the full life of men in Jesus Christ.



Participants in the dedicatory services, which took place May 14, included *(left to right)*: Dr. Charles D. Kean, rector of the Church of the Epiphany (Episcopal); Dr. Virgil E. Lowder, executive secretary of the National Capital Area Council of Churches; the Rev. Joseph H. Stein, superintendent of the CC Middle Atlantic Conference; Dr. Truman B. Douglass, executive vice president of the CC Board of Home Missions; and the Rev. David G. Colwell, minister of First Church.

The church was founded in 1865 after two previous attempts had failed because of the opposition of the city to the church's antislavery, abolitionist views. The first services of worship were held in the House of Representatives, making this the only congregation ever to use the halls of Congress for worship. The first edifice stood for ninety-three years in the heart of the city. In 1956 the congregation voted to stay downtown and to rebuild on the historic location. The interior of the building is dominated by symbols of the enduring elements of the faith: a free-standing cross of massive proportions, a high central Puritan pulpit in contemporary form and a sixteen-foot communion table. The structure also includes offices, classrooms, the Alvord Chapel and a fellowship hall seating 350.

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Conversation with an inchworm

MARY JEAN IRION

DIGGING around a flower bed, I notice an inchworm scrooching up a stem. I whistle the perfect song for such an occasion:

Inchworm, inchworm, measuring the marigolds,
You and your arithmetic will probably go far.
Inchworm, inchworm, measuring the marigolds,
Seems to me you'd stop and see how beautiful they are.

He has stopped in his tracks and is looking at me over his shoulder (or whatever it is an inchworm looks over); he has recognized the song! Now he makes his way to the nearest leaf and sits there eying me expectantly, as if I should say more. Good! I have always wanted to have it out with an inchworm. Now's my chance to ask a thing or two.

"Poor, misguided inchworm," I say to him, "always taking careful account of beauty. Measuring, measuring. What for? Why don't you be a bee instead? You don't see a bee measuring a marigold. He circles happily and appreciatively above it and then settles in its blossom, wiggling his toes deliciously in pure enjoyment (or whatever it is a bee wiggles instead of toes); then he carries away the pollen in cooperation with a great plan. Come on, Mr. Inchworm, enjoy the marigolds and quit your everlasting measuring.

"Oh, so you're going to talk back to me, are you? A reason for your measuring the marigold, is there? All right. I must say, I can see no value in what you're doing, but I'll hear you out."

He loves marigolds best of all, he says, and wants to help make sure they will always be beautiful. So his contribution to the world is to measure them. He measures the stems, the blossoms, the leaves and makes careful notations in terms of how many scrooches there are—horizontally, vertically and semicircularly. Then he compares his findings with the true specifications for marigolds and writes the whole thing up in a detailed report, which is then sent off to headquarters where it is read and examined in special committee.

"1960: The stems of the 13,629 marigolds in District No. 41 averaged one-thirty-second of a scrooch shorter than specifications. . . . The yellow was a bit uneven in Field No. 69. . . . Toward the end of the season the leaves tended to curl upward in Field No. 8. . . ."

The report is heatedly discussed, resolutions are passed and the whole thing is published abroad throughout nature so that all from the wisest owl to the giddiest butterfly can pass judgment upon it. Finally, official vote is taken and the plans for next year's marigold crop are altered accordingly.

But, says the tiny defendant, not all inchworms operate in the same way. He happens to work through the official channels but there are others who make known their findings through books or plays or sermons or pictures. But in a way it's all the same. And they are all criticized severely, he adds, by assorted owls and butterflies and people from headquarters; but it is still a most rewarding way of life because somehow he knows that there is One, whose idea marigolds were in the first place, who needs him to measure and report. And if he is sometimes misunderstood by owls and butterflies and even women digging in gardens, if they think he is not appreciating marigolds the way he should, well, that's all part of his lot. And with a philosophical shrug, he is on his way again.

He leaves me wondering about his counterpart in the church, for there are inchworms among us. Like the marigold, the church rises from the earth a thing of beauty, part of a great plan, and yet amid the busy bees who appreciate and cooperate with it there is invariably an inchworm or two, scrooching around and measuring it, taking note of this defect and that one, recording and reporting what's wrong with the church instead of being content to enjoy it as it is. The stubborn divisions, coddled prejudices, dull imagination, unwieldy organization, scrambled communication, all the imperfections are being measured meticulously by the inchworms among us who publish abroad their findings in journals, books, plays, sermons, overtures to General Synod and denominational magazines.

Why and how dare they criticize the church? Why can't they be content with things as they are? Maybe it's because the true critic loves the church. Maybe he wants to help keep it beautiful by forever checking it with its true specifications as best he can discover them. Maybe he's serving a purpose that is uniquely valuable. And maybe he has an inner assurance of divine sanction that compensates for being misunderstood time after caustic time.

Hail the inchworm! But a last word of caution: he is not to be confused with the cutworm, who slashes away irresponsibly at a plant and destroys it. A true critic bears no resemblance to a perennial, dime-a-dozen crank.

Mary Jean (Mrs. Paul E.) Irion is the wife of the Professor of Practical Theology at Lancaster Theological Seminary, Lancaster, Pa.

OBITUARIES

MRS. EMILY BAHNSEN, widow of the Rev. Henry T. Bahnsen, an E and R minister, died in St. Louis, Mo., on April 27 at the age of 82. Mr. Bahnsen served Trinity E and R Church in St. Louis for nineteen years and also held pastorates in Illinois and Ohio. Mrs. Bahnsen is survived by four daughters and two sons.

EDITH JULIA GALT, R.N., 44, a CC missionary who served in China and Korea, died May 23 of poliomyelitis at a U.S. Army hospital in Seoul, Korea.

Miss Galt was stricken while serving on the staff of Il Sin Women's Hospital in Pusan, where she directed a course for graduate nurses.

She was born in Paoting, China, where her parents, Dr. and Mrs. Elmer Galt, served as American Board missionaries for forty-two years. She was a graduate of Grinnell College in Iowa and studied at Western Reserve University in Cleveland and Columbia University in New York.

In 1944 Miss Galt was appointed to the North China Mission by the American Board. She remained in China two years after the Communists came to power. After a one-year furlough in 1952, which she spent teaching at Western Reserve University, she went to Korea under joint appointment by the CC Service Committee and Church World Service to develop a program for training midwives.

Miss Galt is survived by her father, a brother, the Rev. Ralph M. Galt, Fort Berthold Reservation Churches, Mandaree, N. D., and a sister.

MRS. ANNIE PARSONS GROSS, 82, died March 29 in Middleboro, Mass. She was the widow of Dr. Daniel I. Gross, who was minister of the Congregational church in Athol, Mass., for fifteen years. Mrs. Gross is survived by one son and two grandchildren. She was a native of Nova Scotia.

DR. JOHN R. C. HAAS, 64, first vice president of the Evangelical and Reformed Church, collapsed and died on June 4 immediately after preaching the baccalaureate sermon at Catawba College, Salisbury, N. C. For the past seventeen years he had been pastor of St. John's E and R Church in Evansville, Ind.

Dr. Haas was born January 21, 1897, at Elgin, Ill., the son of an Evangelical pastor. After graduation from Elmhurst College and Eden Theological Seminary he was ordained in 1918. He served churches in Irvington, N. J.; Wheeling, W. Va.; and

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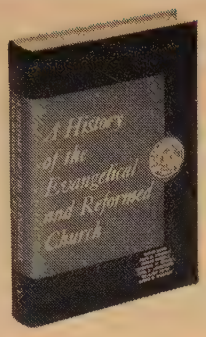

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Evansville. Heidelberg College granted him a Doctor of Divinity degree in 1941.

At the time of his death Dr. Haas was serving on the General Council of the E and R Church and the Executive Council of the United Church of Christ, and was a member of their administrative committees. He represented the E and R Church at the General Assembly and on the General Board of the National Council of Churches. He was also a member of the board of directors of the Protestant Deaconess Hospital in Evansville.

Surviving are his widow, three daughters and a son.

MRS. MARGARET C. L. MELLEN MC CORD, 90, widow of Dr. James Bennett McCord, died May 31 at Oakham, Mass. Mrs. McCord and her husband were appointed career missionaries by the American Board in 1899 and for the next four decades did medical missionary work among the Zulu people of the Union of South Africa.

In 1909 Dr. McCord founded the McCord Zulu Hospital in Durban, the first hospital for Africans in Natal Province, and shortly afterward Mrs. McCord started a nurses' training school at the hospital for Zulu men and women.

When Dr. McCord reached retirement age they returned to the United States and made their home in Oakham. He died in 1950. Three years later, at the age of 83, Mrs. McCord returned to Africa for a farewell visit to the hospital and the Zulu people.

Born in Umsinduzi, Natal, Mrs. McCord was the daughter of the Rev. and Mrs. William B. Mellen, early American Board missionaries. She learned Zulu and as a young girl determined to spend her life in Africa, carrying on the work of her parents. She was educated at Oberlin College in Ohio.

Mrs. McCord is survived by two sons, two daughters and a sister.

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Role of the Minister

(Continued from page 9)

what God has done and is doing for the redemption of his people. It is a story of actual events and deeds in the realm of history. It is also a reflection upon the meaning of these events and deeds for the life of man today. This message cannot be understood and communicated without prolonged and intensive labor of the intellect.

The minister who is not a scholar is no an obedient disciple. Scholarship is his business and when he does not give himself to it he is grossly neglecting the Lord's business. It is the responsibility of the congregation to sustain the minister in his scholarly endeavors as an essential part of the church's ministry to the world.

(3) *The minister is called to be a sound technician.* Many persons will recoil from this statement, assuming that being a technician means to contrive techniques for manipulating persons. The real purpose of his technical expertness, however, is to safeguard him from engaging in manipulative activities. When the members of the congregation assemble for corporate worship certain things are to be done. These things are to be done whether the minister feels like doing them or not. Prayers of thanksgiving and supplication are to be offered. A portion of the Bible is to be read and its meaning broken open to the hearers. If the Lord's Supper is celebrated, the Words of Institution are to be spoken; bread is to be broken and wine poured out. These things are to happen whether or not the minister is in an attitude of piety and devotion. Their happening is not to be dependent on his subjective moods. He is to be sufficiently a technician so that he can insure their happening even if he has slept badly on Saturday night or quarreled with his wife on Sunday morning.

This again is a matter of discipleship. We are to have such confidence in the validity of these objective things-to-be-done that we are able to perform them during our seasons of little faith—even during the seasons of unfaith.

(4) *The minister will be a representative of the church's concern for the "outsider."* Canon Oliver Quick once said that the church is unique among all institutions in that its primary concern must always be not for its own members but for those who are outside its life. Because this is so, the minister who devotes all his time and energy to the service of his own people is not only betraying his ministerial calling but is conspiring with his people to distort and negate the meaning of the church and its ministry. He will give primary attention to those who are outside the church, including those who are violently outside.

Pierre H. DeLattre, who served many months as our minister among the so-

Anti-union Group Loses Suit

It will be of interest to delegates to the Third General Synod of the United Church of Christ that on June 8 Federal Judge Edward J. Dimock rejected a move aimed at blocking the union of the General Council of the Congregational Christian churches with the Evangelical and Reformed Church to form the United Church of Christ. He ruled that the issues had already been settled in a previous suit tried in the New York State courts. Lawyers for the anti-union group said they would appeal.

called "beatniks" in the North Beach community in San Francisco, has written: "Those who have rebelled against conventional society and its preoccupation with material acquisitiveness, social conformity, military power and other well-known contemporary phenomena will quite naturally rebel against the conventional church also. The church must allow its ministry to share in this rebellion against itself. The task of our ministry to the rebel must not be one of adjusting him to conventional ways. On the contrary, it must insist that the rebel shall follow his outrage full course. . . . The person who abandons the grey-flannel-suit conformity for the beard-and-sandal conformity must be so healed that he gains the courage to reveal his unique selfhood without the subsequent fear of rejection. He must be persuaded that the person who neither abuses nor surrenders his freedom is the true radical."

The CC Board of Home Missions has sometimes been subjected to criticism for maintaining a ministry to people who are generally regarded as being rather disreputable. The argument seems to be that money that is being devoted to this program could be more profitably spent establishing new churches in prosperous suburbs—an endeavor from which the denomination might be expected to reap some "return."

This type of comment says more about the critic than about the policy of the board. Who has the first claim upon the church's ministry in the name of Christ if it be not precisely the "disreputable" and the "unworthy"? Any church institution—whether it be a denominational board or a local congregation—that fails to support its ministers in their concern for the "outsider" and that tries to claim them exclusively for its own internal program and membership is treasonable to the gospel.

The validity of a Christian ministry may be pretty well measured by the extent to which a minister "neglects" his own people and leads them to rejoice in this neglect—and indeed to neglect themselves—for the sake of their mission to those outside the church.

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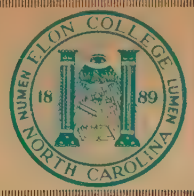

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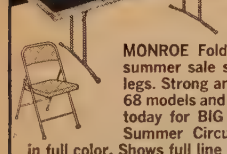

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In His Image

(Continued from page 16)

mental assumption to another question of equal importance. What is the essence of this divine image? Wherein does it consist? With what human capacity or power is it to be identified? Over the centuries a great variety of answers have been given, some naïve, some inadequate and some very meaningful. . . .

Obviously no one may presume to set down with any degree of finality what constitutes the essence of the divine image in man, but there are some aspects of man's being that are hard to explain apart from assuming that in some way man has a unique kinship with God.

There is, first of all, this universal fact that man is incurably religious, as Sabatier once put it. Augustine, who at one time paid scant attention to the life of the spirit, was later moved to say: "Thou hast made us for thyself, and our hearts are restless until they find their rest in thee." Does Augustine's language reflect too much the mood of the mystic for our matter-of-fact approach to life? Perhaps. Yet this confession bears witness to an experience as old as the human race and as wide as the world. Since the dawn of self-consciousness man has erected altars and brought oblations, not because he was commanded to do so by priests and prophets but because he has a deep-seated desire to relate himself more intimately and directly to an infinite Being with whom he knows he has something in common.

Let it be noted immediately that we are thinking here of a capacity for fellowship with God, not of a compulsion to exercise that capacity. Man may be incurably religious, but not always in the sense that he is on speaking terms with his Creator; it may be only a nodding acquaintance, possibly even less. Perhaps we merely salute, as Voltaire did once when a religious procession passed by. The acknowledgment of our kinship with God is a voluntary act. God never lays a compelling hand on us to keep us in fellowship with him. Though it was written in the Law of Moses, "You shall worship the Lord your God," no provision was added to enforce it. . . .

Then there is the precious human quality or attribute called freedom. Is not this another aspect of the divine image in man? Man is a free moral agent. We are at liberty to come and go as we please. No power in heaven or on earth, save death, can stop us. If "stone walls do not a prison make, nor iron bars a cage," much less can the free spirit of man be placed in a strait jacket from which there is no escape. Philosophers and theologians have engaged in long and learned debate about this question of human freedom. But though a strong case has been made for determinism on strictly logical grounds, the witness of experience is all on the side of freedom.

Man is no pawn or prisoner of some invisible power that shapes his destiny without his knowledge or consent. There is no basis for the fatalism that says: "What is supposed to happen will happen regardless of what I do." Even the fatalist making such a claim exercises his freedom by choosing to be a fatalist.

Notice how freedom comes into its own throughout this story of the two sons. The father gives in to the request of the younger son; the son by his own decision squanders his inheritance, and later when he comes to himself he resolves to go home and confess his sin and shame. These are voluntary decisions. If Jesus intended this story to be a picture of life, as he obviously did, only one conclusion is possible: man is free to act as he chooses. . . .

But does not this set limits to the sovereignty of God? Is not God in his omnipotence able to do what he chooses to do, including the ordering of man's coming and going? Yes and no. God's omnipotence is a self-limited omnipotence in at least this one respect, that when he created man in his own image, he limited his own freedom to the extent of endowing man with freedom. If man were not endowed with such freedom, he could not be held morally accountable for his conduct. If that

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Yes	3,726
No	354
Abstaining	118
Churches Voting	4,080*

*abstentions not included

E AND R SYNODS

Yes	32
No	1

which I do is something that I must do because the Creator has so determined it, then I cannot be blamed when I do wrong; neither do I merit approval when I do what is right.

This freedom with which we are endowed by virtue of being made in the image of God is at one and the same time the glory and the tragedy of life. Freedom is freighted with the possibility of both weal and woe. To have this freedom of choice and action is in a certain sense a terrifying responsibility. There are times when we halfway wish that we might be relieved of the responsibility to choose because we are afraid that we will not choose wisely. And surely some of our choices and decisions are foolish. . . .

Divine Image

Because freedom is frequently abused a third question presents itself. What happens to the divine image in man when the capacity for fellowship with God is neglected and allowed to atrophy, or when it is defaced and perverted by iniquity? Does it ever happen, or can it happen, that the divine image is completely destroyed? Defenders of the doctrine of total depravity have claimed as much. It would seem, however, that they have claimed too much, certainly more than Scripture warrants.

Sin has dire consequences; this we know. Paul argues most convincingly in his *Letter to the Romans,* that those who knew God and did not honor him "became futile in their thinking and their senseless minds were darkened." This is serious; perhaps one should say tragic. The apostle does not say, though, that the divine image was destroyed. Man may deny that he is made in the image of God; he may debase this image to the point that it is unrecognizable, but that he can ever destroy it is another matter.

Long, long ago Esau sold his birthright to his brother Jacob for a mess of pottage. Thereby he surrendered his right to that special blessing that, according to oriental tradition, was his by virtue of being the first-born. Yet even this strange bargain did not alter the fact that Esau was Isaac's first-born son. . . .

Similarly, nothing that we do can alter the fact that we are made in the image of God. We may not be aware of our divine origin. We may not exercise the capacity for fellowship with God, which is ours. We may debase the image with which we are endowed. We may even "curse God and die," as Job was advised to do. All this we can do and in so doing widen the chasm between dust and divinity. But we are still what we are—creatures made in the likeness of God. Let the agnostic declare that man is no more than a handful of dust, which for a little while lives and breathes, and let the prodigal live as though he were just another animal like the many that roam field and forest—none of this can alter the fact that the set of eternity is in the soul.

On the other hand immoral conduct does warp character and all but obliterates the awareness of God. Man cannot deny or debase his heavenly birthright without suffering dire consequences. The human derelicts seen loitering along any urban "skid row" prove this with alarming accuracy. When men exchange the truth about God for a lie and worship and serve the creature rather than the Creator, as Paul tells us in his *Letter to the Romans,* it must follow that God will give "them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves" (1:24). This would seem to say that while the divine image in man cannot be completely destroyed it can be so debased that it is reduced to a state of impotence. This happens invariably when men squander their inheritance in loose living, whether at home or in some far country. And yet something of the likeness remains.

How to use this issue

LAYMEN AND WOMEN . . .

. . . and social-action groups will appreciate Richard M. Fagley's outline of the world challenges we face (see page 4). Discuss ways groups or individuals can help meet these challenges. For further study obtain "Christian responsibility on a changing planet" and other discussion materials from the Department of International Affairs, National Council of Churches, 475 Riverside Drive, New York 27, N. Y.

OF SPECIAL INTEREST . . .

. . . to E and R readers is Frederick W. Schroeder's devotional (page 16) and the story of "Old First" in Philadelphia, sometimes called "the mother church" of the Reformed Church in the United States (page 6).

. . . to CC churches is the progress report on the Christian Higher Education Fund (page 17).

PASTORS AND PEOPLE . . .

. . . will want to discuss together Truman B. Douglass' article (page 8). How can your minister be what Dr. Douglass calls "a contemporary man"? What can your congregation —or individual members—do to help him?

YOUTH GROUPS . . .

. . . and college students will find the pair of articles by William E. Jacobs and Lynn Jondahl helpful in any earnest discussion of Christian vocations. (See pages 10 and 11.) What is the honest and frank picture young people have of the ministry? What unique opportunities are there in other vocations for what Mr. Jondahl calls "my ministry as a layman"?

J.M.B.

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Your Son

(Continued from page 11)

the views of society at large. We have a "commercial ethic," he says, which has no absolute claim on him. During his college days he saw that he must make his own decisions, even if they sometimes conflicted with mass opinion. Then, too, what he was about to experience and learn at seminary would be of great value to him as a person, he felt. Such education may not be "practical" but, he says: "Our primary purpose is to be whole and mature human beings, not just doctors, engineers or businessmen."

Lastly, he disassociated the local church and Christianity. He said: "I was not grasped by a great Christian desire to become a minister but I was concerned enough with life to go to seminary to see what some Christians who are mature and intelligent could say about it. They have not given me the quick and easy answers that people are continually trying to pass off in the name of Christianity, but they have served to broaden the scope and depth of my experience." "Both joy and sorrow" and also vitality in life and even excitement have resulted from his decision, he says.

I hope that parents reading this will honestly face the question in the title. If they feel they are Christians and yet are disappointed by the thought of their son's becoming a minister, they should really question which God they are worshiping—the god of materialistic success and status or the God and Father of our Lord Jesus Christ. "You cannot serve God and mammon," said Jesus.

Furthermore, such parents need to remember that they probably have reaped a lifetime of the benefits of a ministry by someone else's son. The shortsightedness of their attitude could mean the denial of such a ministry to their grandchildren and even possibly the end of church-school training in the not-too-distant future. One other question to be considered by mothers and fathers who are inclined to object to their son's choice of the ministry as a vocation because it doesn't pay well is whether they have been sufficiently concerned about the adequacy of their own minister's salary.

It is true that every person in a useful vocation may serve the will of God by asserting the Lordship of Christ over his whole life. Every Christian is called by God to be faithful to the gospel in all his daily tasks and leisure time. But history shows that individual Christians, with countless false gods and faiths surrounding them, often find it impossible to stand alone.

God in his wisdom gave us the church and provided for some to "be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up the body of Christ . . ." (*Ephesians* 4:11-12). Paul goes on in this passage to show that such men and women are our greatest protection from false doctrines winning us away from Christ and from tearing asunder the body of Christ, the church. Rather, they are called to nurture us in the knowledge and love of God in Christ.

Any home that stands in the way of such "equippers of the saints" may be sure of feeling the chilling judgment of God upon it and may seriously question whether, in any way, it is a Christian home.

Conversely, those parents and other members of the family who rejoice, who prayerfully support and who sacrifice for the young man or woman who responds to God by preparing for and entering the ordained ministry of the church will receive eternal blessedness, as did the parents of Samuel in the Old Testament and Mary and Joseph in the New Testament. One could ask for nothing more glorious and fulfilling.

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World Challenges

(Continued from page 5)

signs is the new Soviet attack against the independence of the office of the U.N. Secretary-General, an essential growing point of the United Nations.

Lest we think that the danger comes all from the other side of the Iron Curtain, we should reckon with the possible growth of anti-U.N. sentiment in this country, as the growing U.N. membership becomes less "manageable" from a Western point of view, and particularly if and when the People's Republic of China is accredited.

The United Nations will be sixteen years old this autumn. It is a teen-ager, having lost the special sympathy given the very young and not yet being accorded the respect claimed for adults. That there is a considerable body of support for the U.N. among the American people is clear. But how deep it goes remains to be seen, for it has not been subjected to the acid test. One suspects that much of it is rather superficial and could be easily altered if some important votes began to go counter to U.S. policy. Certainly a deeper loyalty than that of the "summer soldier and the sunshine patriot" is needed for the times of testing ahead.

And it is here that our churches, which share in and help to build a world-wide fellowship of those who profess the Lord Jesus Christ, should have an important witness to make. Since for them national loyalty is in any case subject to the universal sovereignty of God, they can see in international organization an essential instrument for curbing the overweening claims of nationalism. Seeing men as brothers for whom Christ died, they can see the potentialities in the U.N. for expressing human solidarity. In various ways they can help to build a supranational loyalty grounded on principle rather than sentiment.

If our churches are to make the kind of responses indicated above, one thing at least seems essential. That is to deepen their sense of being "in the world, but not of the world." For the colonies of heaven can make an impact on secular society only insofar as they maintain a state of tension with it. If the church is to influence the world, it must first be the church.

"Family Devotions"

Dr. Willis E. Elliott, literature secretary in the Office of Evangelism of the United Church of Christ, is the new editor of *Family Devotions*, a publication of Eden Publishing House, St. Louis, and the Pilgrim Press, Boston. He is succeeding Mrs. Charles W. Schwantes as editor of the bimonthly booklet, a devotional guide for families with children 6 to 12 years old.

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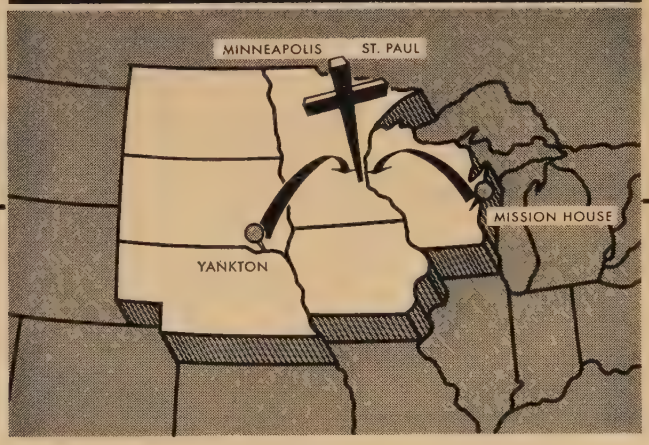

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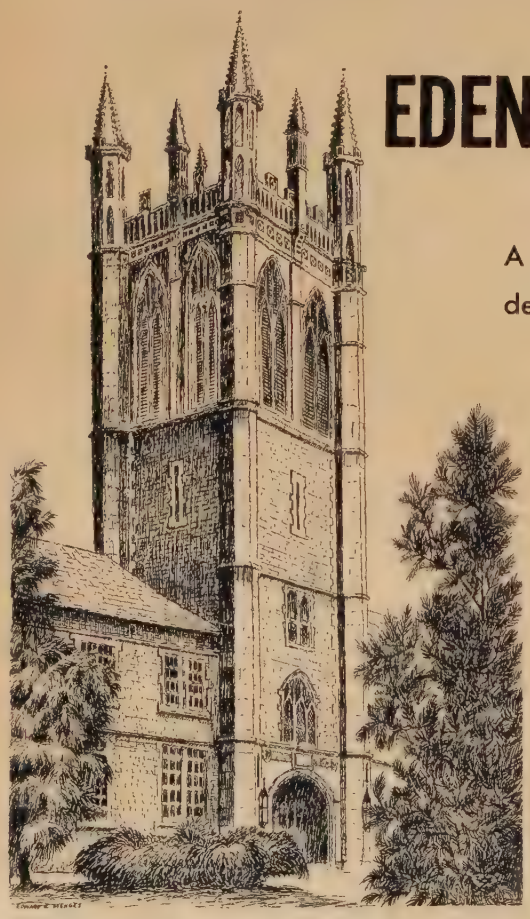

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HANSON, W. LEROY, associate, First, Topeka, Kan., to associate director of intercultural work camps for American Friends Service Committee in East Harlem, New York City.

HARGIS, RONALD I., to assistant, Neighborhood, Palos Verdes, Calif., with responsibility for Christian education and youth work.

HOSKINS, FRED, secretary and minister of the CC General Council and co-president of the United Church of Christ, New York, N. Y., to Professor of the Parish Ministry, Chicago Theological Seminary, Chicago, Ill., January 1962.

KIESELHORST, CLARENCE, to First, Clackamas, Ore., August 1.

LEEBRICK, BLAND A., Apple's Chapel, near Gibsonville, N. C., to the Bethlehem-Wood's Chapel-Wissler's Chapel pastorate in the Virginia Valley Central Conference.

MOORE, RALPH, to Highland, Portland, Ore., August 1.

WILLIS, JOHN, to Bangor, Mich.

CC Resignation

ANDERSON, THOMAS, Central, Atlanta, Ga., to retire, September 1.

CC Ordinations, Recognitions, Installations, Anniversaries, Dedications, Ground Breaking and Transfer

BLAISDELL, ORRIN D., ordination, Hope, Worcester, Mass., April 30.

CHERRY HILL UNITED, Delaware Township, N. J., recognition and organization and installation of THE REV. ARTHUR E. JEHLE as minister, May 21. The service was held at Trinity Presbyterian Church.

CONGREGATIONAL CONFERENCE OF SOUTHERN CALIFORNIA AND THE SOUTHWEST, Los Angeles, Calif., 75th anniversary, May 8 to 10.

CRONK, MRS. ELEANOR W., recognition, First, Shelburne Falls, Mass., November 27.

DANIEL, R. BERWYN, recognition, First, Stoneham, Mass., April 30.

DOWELL, R. CHRISTENSEN, ordination, First, Lebanon, N. H., May 28.

EDWARDS, WILLIAM M., installation, Hampshire Colony, Princeton, Ill., May 7.

FRAZIER, DONALD H., installation, First, West Haven, Conn., January 22.

FRUITPORT, Mich., dedication of new sanctuary, April 9.

HAMPTON, Iowa, dedication of new church-school building, April 9.

HOCHWALD, EARLE C., minister, First, Oak

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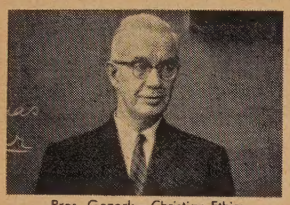
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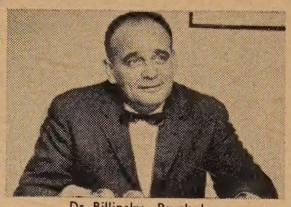
Dean Pearson—Homiletics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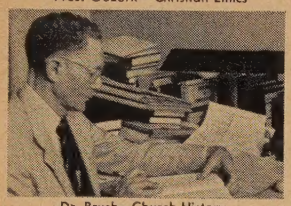
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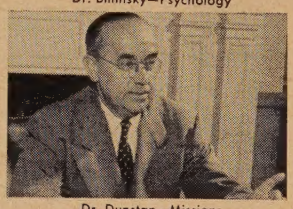
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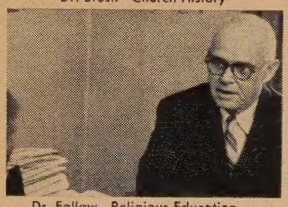
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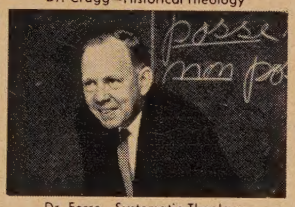
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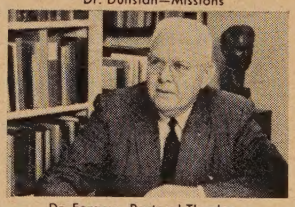
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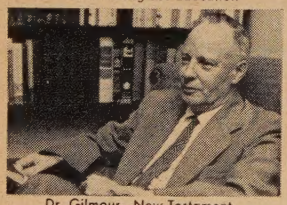
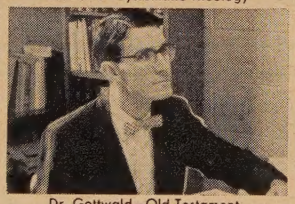

Dr. Gilmour—New Testament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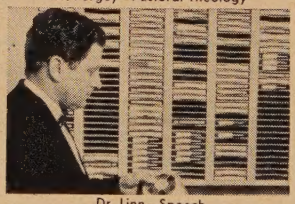
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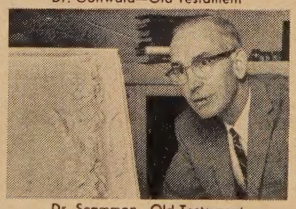
Dr. Rutenber—Philosophy of Religion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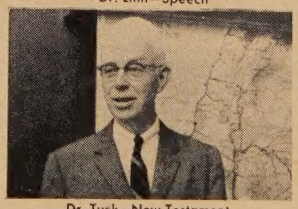
Dr. Tuck—New Testament

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Lawn, Ill., 25th anniversary of ordin tion, April 23.

JOHNSON, S. LAWRENCE, installation, Firs Kokomo, Ind., May 14.

KELLEY, DAVID M., ordination, First, Gree field, Mass., May 21.

KINGSLEY, Iowa, First, 75th anniversar June 18.

KOWTA, SOHEI, installation as associat Union, Los Angeles, Calif., March 1

LANCASTER, Calif., Trinity United, groun breaking for first unit, May 7.

MANN, LELAND W., installation, First, Chad ron, Neb., April 23.

NAPER, Neb., transfer from the Elkhor Valley Association of the Nebraska Con gregational Conference to the Rosebu Association of the South Dakota Con ference, March 17.

NELSON, GEORGE, installation, Grace Com munity, Jennings Lodge, Ore., March 19

NEWBURY, Ohio, United, recognition by th Plymouth Rock Association of Congre gational Christian Churches and Minis ters, May 7.

ORMOND BEACH, Fla., Union, dedication o new sanctuary, April 23.

PRUITT, PAUL F., installation, Mayflowe United, Tacoma, Wash., May 21.

ROBINSON, VERNE A., installation, Roseburg Ore., April 9.

SCHONING, ARNT L., installation, West, Port land, Me., May 14.

SIERRA MADRE, CALIF., 75th anniversary March 27.

TORIUMI, HOWARD N., installation, Union Los Angeles, Calif., March 19.

E and R Installations

FITZ, GEORGE T., Salem, R. D. 3, Irwin, Pa. May 21.

REIMHERR, LLOYD L. SR., Friedens, Beasley Tex., May 14.

TODD, LEONARD F., Zion, Junction City, Kan. May 28.

Received into E and R Membership

CHERRY HILL CHURCH, Delaware Township N. J., by Philadelphia Synod, May 15.

GORDON, ADELBERT M. JR., Pittsburgh, Pa. by Pittsburgh Synod, from the Evangeli cal United Brethren Church, May 17.

HAMMER, PAUL L., Plymouth, Wis., by Nort Wisconsin Synod, from the Evangelica Covenant Church of America, May 2

KETTERLING, EUGENE E., Windsor, Colo., b Rocky Mountain Synod, from the Congre gational Christian churches, May 9.

UNITED CHURCH OF CHRIST IN BAYBERR Liverport, N. Y., by West New Yor Synod, May 17.

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CHRONICLE

Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the American Board for Foreign Missions (CC).

CC Arrivals from the Field

During May:

In New York: Mr. and Mrs. Edson C. Lockwood of Jaffna College, Vaddukoddai, Ceylon, for furlough. Mr. Lockwood heads the mathematics department of the collegiate section of Jaffna. Mrs. Lockwood is a representative of Friendly Service in Jaffna Diocese and acts as a guide and counselor for the church-school program.

Mr. and Mrs. Andrew C. Mills of the Madura-Ramnad Diocese, South India, for furlough with their three children. Located in the small village of Kallimandayam they have been particularly concerned with the agricultural and economic needs of the area as well as the occupational and health problems of the people. They counsel with many families who come to their home.

Classified Advertisements

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WANTED: An associate minister for pastoral calling and parish cultivation by the Sauganash Community Church, 4541 Peterson, Chicago, to begin September 1. Please contact Rev. Cyril K. Richard.

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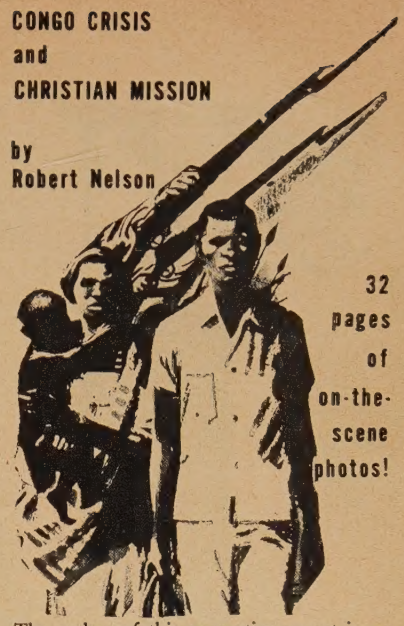

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The author of this perceptive report is executive secretary, Dept. of Africa, The United Christian Missionary Society. He has made five extensive visits to The Congo including one that preceded Congolese independence and lasted through the chaotic months that followed. Photographs by the author. $1.50 paper, $2.50 cloth.

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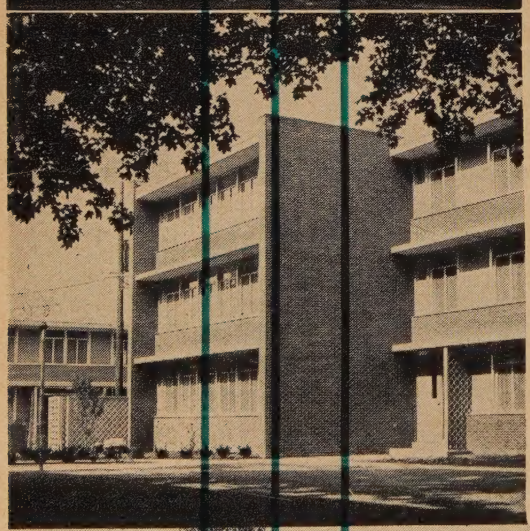

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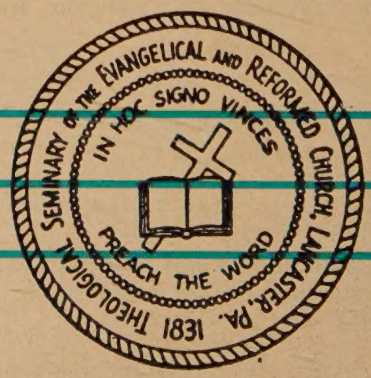
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